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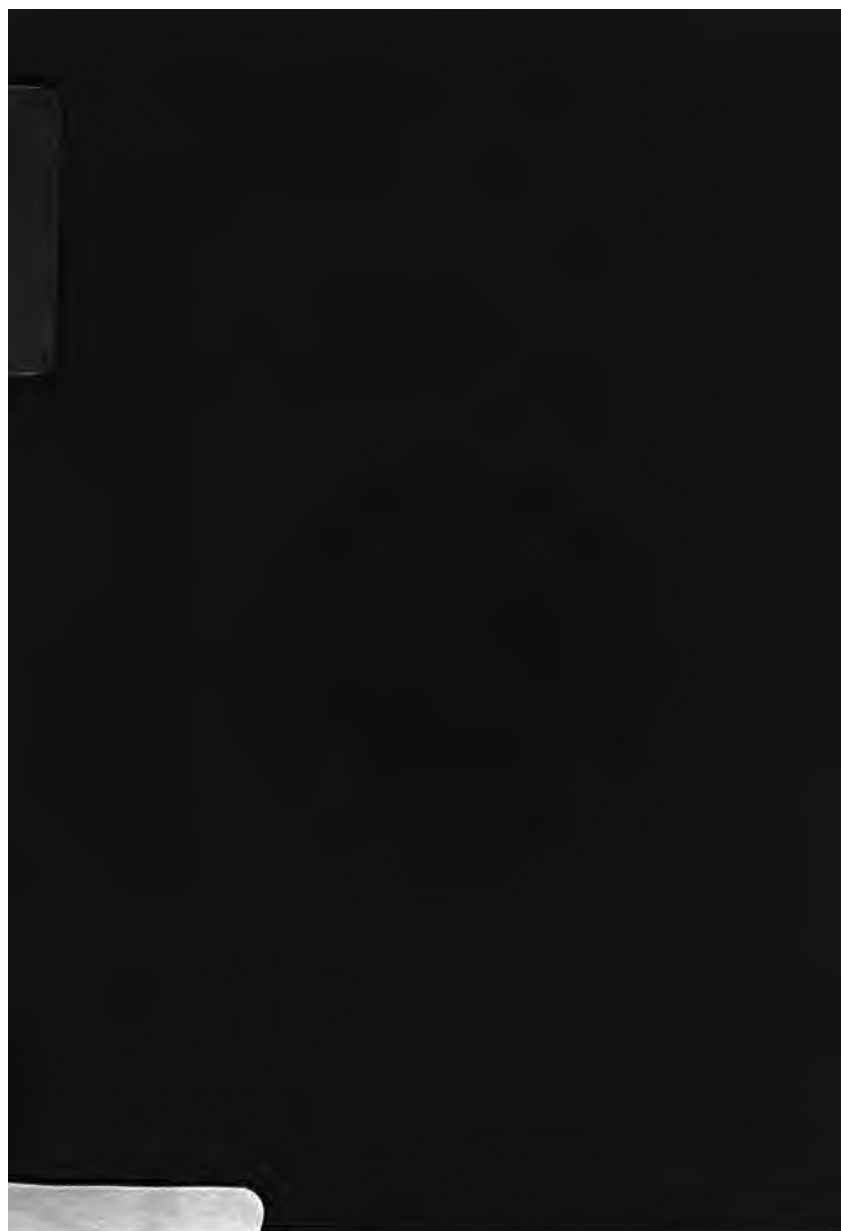
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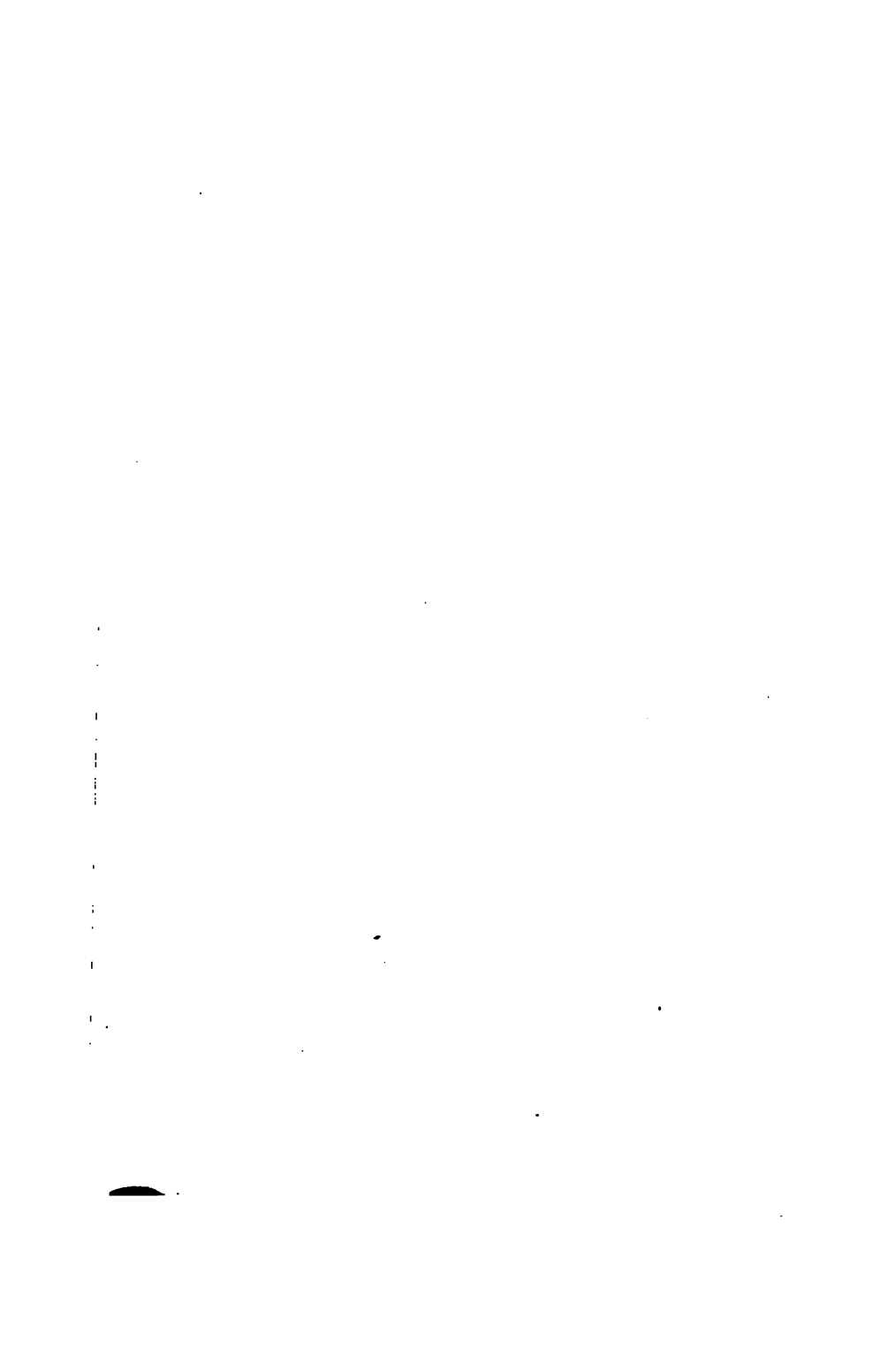
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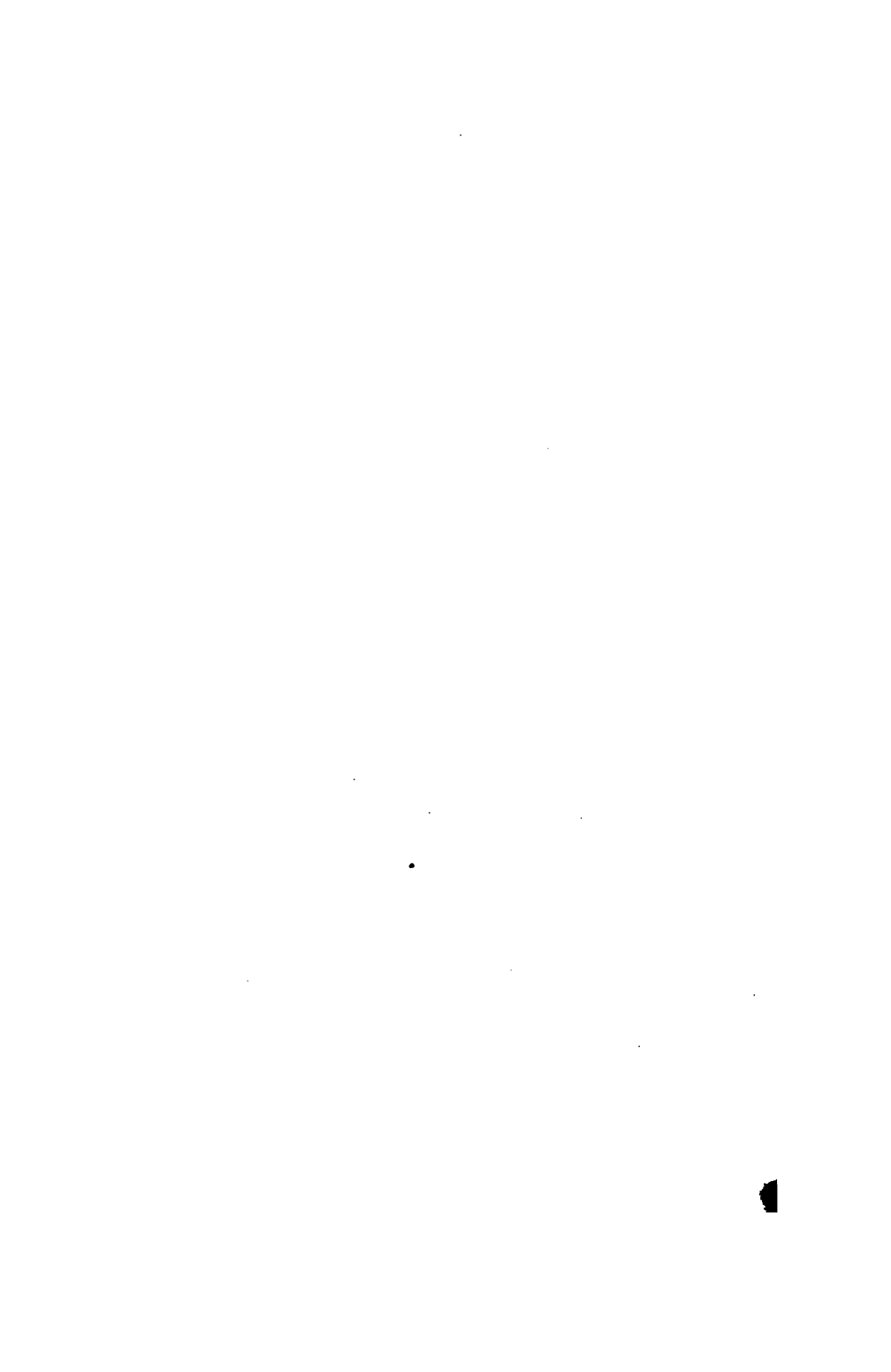














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**KILSYTH: A PARISH HISTORY.**



# KILSYTH:

A Parish History.

BY THE

REV. PETER ANTON,

AUTHOR OF "MASTERS IN HISTORY," "ENGLAND'S ESSAYISTS," ETC.



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# THE HISTORY OF KILSYTH.

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## CHAPTER I.

The Names of the Parish—Boundaries—Patronage—Baronies—ALEXANDER LIVINGSTON—Parliament f 1560—First General Assembly—Relationship of Alex. Livingston to Lord Livingston—Battle of Pinkie—Ordination and Stipend—Commissioner for Stirlingshire—The Case of Lady Livingston—Her Excommunication—Deposition of Minister.

It is popularly and correctly supposed that the earlier name of the parish of Kilsyth was Monyabroch. This, however, is not the whole truth. In the course of its history the parish has been known by three names. The first, or pre-Reformation name was Kelvesyth—a name which carries its meaning on the face of it, and signifies a narrow valley or tract watered by the Kelvin. Some time previous to the Reformation, Kelvesyth gave place to Monyabroch. The change was natural, for the first church of which there is account was placed in the Barrwood, and somewhere near the sources of the Abroch. Monyabroch has had two derivations assigned to it. It has been traced to the Gaelic *Moine nan broc*, the moss of the brock or badger; but the more likely

derivation gives *Monaugh*, hilly, and *ebroch*, a place of streams. From the church by the little stream the parish took its second name, by which it was known for



*Alex. Livingst. 1st*  
*of Monybroch*

SEAL AND AUTOGRAPH OF REV. ALEXANDER LIVINGSTON, FIRST REFORMED MINISTER AT MONYABROCH (KILSYTH).

*From original Charter at Colzium House, dated 15th March, 1560-1.*

a period of not less than two hundred years. At the Communion there are still used two silver chalices which bear the inscription, "FOR THE KIRK OF MONAEBRUCH.

1731." The removal of the primitive church from the banks of the Abroch to the present parish burying-ground would, of course, once more destroy the significance of the second name, and consequently during the latter half of the past century, the parish was denominated by its distinguishing manorial title. These changes of names took place gradually, and during the transition periods the parish was sometimes spoken of by the new and sometimes by the old name.

The parish of Kilsyth lies on the south-west border of Stirlingshire. Its greatest length is seven, and its greatest breadth four miles. On the north it is bounded by Carron Water, on the south by the river Kelvin. The eastern and western boundaries, roughly speaking, are Bush Burn, and Wood Burn. The corresponding parishes, beginning with the eastern boundary, are Denny, Cumbernauld, Kirkintilloch, Campsie, Fintry, and St. Ninian's. In the year 1649 the boundaries of the parish were considerably changed. Before that time it only embraced the district to the eastward of the Garcalt, now Garrel. After that date the important section between the Garrel and Wood Burn was detached from the parish of Campsie and joined to the parish of Kilsyth. That Banton district formed a barony by itself is a popular delusion. When reference is made to the eastern barony of Monyabroch, it invariably includes the whole of the district between Denny marches and the Garrel.

Just as the history of Scotland is very largely the history of the Church of Scotland, so the history of Scottish parishes is very largely the history of the parish churches. The old and venerable walls frequently cluster memories older and greener than the ivy that clings to them. The parish of Kilsyth is no exception

to this rule, as much of its history pertains to the religious life and struggles of its parishioners. The patronage of the Church is of very ancient origin, and has passed through various vicissitudes. Six hundred and seventy-five years ago it was in the possession of the Earls of Lennox. Subsequently it passed with the lands of Kilsyth into the possession of the Callendars of that Ilk. From the Callendars it passed to the Livingstons through the marriage of Sir William Livingston to the heiress of that attainted family. The Lords Livingston of Callendar retained the patronage of the parish till 1620, in which year the eastern barony was assigned to William Livingston of Monyabroch, who already possessed the lands from the Garrel to the Wood or Inch Burn—that is, the western barony. In this family it remained till 1716, when Viscount Kilsyth was attainted. The patronage then reverted to the Crown, and was held by the Royal authority till 1875, when it was placed in the hands of the people.

There have now been, since 1560, eighteen ministers in the clerical Reformed succession of the parish, this number giving an average of a little over eighteen years for each incumbency. Of these clergymen some were ordained and lived and died in the parish; others were inducted to the parish, some received calls from other congregations, some resigned, and some were deposed or banished. These clergymen have for the most part been men of very considerable mark, enjoying in a remarkable degree the esteem and confidence of their parishioners. The first of this long line was the Rev. Alexander Livingston, who, having been presented by William, sixth Lord Livingston, was admitted to the parish near the close of 1560.

The date is an important one in our national and

ecclesiastical annals. Fourteen years before, George Wishart was burned at the stake. After the fire had been lit, he said, "This flame hath scorched my body, yet it hath not daunted my spirit." Two years previously Walter Mill had also gained the martyr's crown. When he was about to be offered, this was his memorable confession—"I am four score years old and cannot live long by course of nature, but an hundred better shall arise out of the ashes of my bones. I trust I shall be the last that shall suffer death in Scotland for this cause." And he was right, but although he was the last of the Reformation martyrs there was still much blood to be shed and a sea of trouble in store for the Church. The chief man of the time was Knox, and his voice was heard thundering throughout the land. The Parliament which met in August, 1560, substituted the new discipline for the old. Before it Knox's Confession was read and approved without a single dissentient voice. The First Book of Discipline was also submitted to the nation and fully ratified. This book entrusted the affairs of the Church to superintendents, ministers, elders, and deacons. The sacred books of Scripture were to be read in order—the readers not "to hip from place to place as the Papists did." The Lord's Supper was to be administered twice a year. Two sermons were to be preached every Sunday in country parishes, and in towns there was to be a daily service. Marriages were ordered to be performed "in open face and audience of the kirk," and it was further recommended that they be performed on the Sunday at the forenoon service. On the 20th December, the first General Assembly was held. It consisted of forty members, only six of whom were ministers. There was no commissioner from the Sovereign present, and it was not till a subsequent assembly it was resolved that

the Sovereign might be present in person or by a substitute if he or she saw fit. The unanimity of the Presbyterian fathers in General Assembly convened was so great that during the first seven meetings a moderator was not elected.

The Parliament having met in August, and the first General Assembly in December, it is evident that the ordination of Alexander Livingston to Kilsyth parish takes us back to the very root, to the very beginning, of the Reformed Church of Scotland. There are those who would have us believe that he was the very first minister appointed under the new order. They are not without reasonable arguments to make good their case, but the point has been largely lost sight of in view of the dispute which has taken place as to the relationship in which Alexander Livingston stood to his patron. The dispute has an international interest, as certain American writers have been anxious to show that Robert Livingston, one of the signatories of the Declaration of Independence and the descendant of the Rev. Alexander Livingston, had no connection with the Scottish aristocratic family of that name. The last discussion was held in the columns of the *Athenæum* for 1892, pp. 281, 282, 507, 569. The disputants were Mr. E. B. Livingston, of London, author of "The Livingstons of Callendar," than whom there could not be a more painstaking or learned authority, and Mr. Theodore Roosevelt of Washington, U.S., author of "The History of New York." The former held that Robert Livingston had the bluest of Scottish blood in his veins, and had the best of the argument. The latter, on the other hand, if he has the worst of the debate, can without doubt claim a monopoly of the pungent writing. The discussion has shown that the exact relationship that existed between

the minister and his patron cannot now be determined, but that indisputably it was of a close and legitimate kind. The American writers insist that if there was any blood relationship it must have been of a dishonourable character, and that Alexander Livingston was either an illegitimate son of William, sixth Lord Livingston, or that he was the son of an illegitimate son. They also allege that the fact that Alexander Livingston became a minister of the Reformed Church, is in itself evidence enough of his plebeian origin, seeing no nobleman's son would have occupied, or ever did occupy such a position. Neither of these allegations is of any value. The Rev. Alexander Livingston could not have been an illegitimate child, because if he had been a bastard the Church of the day would not have admitted him to Holy Orders. The clergy lists of the time, furthermore, make it evident that a considerable number of the sons and kinsmen of the nobility of Scotland entered the ministry of the Reformed Church of Scotland. The truth is, the clergy of those days were, in general, persons of considerable rank and social position. The best evidence of all, however, is the open use we find the minister making of his seal, which shows on the field the quartered arms of Livingston and Callendar. The laws relating to heraldry were, at that time, so strict, that this last witness may be held as closing the evidence of his intimate and honourable connection with the Viscounts of Kilsyth.

In September, 1547, the English Protector, Somerset, invaded Scotland. He was animated by implacable hatred, and at Pinkie there was fought one of the bloodiest battles ever waged on Scottish soil. The victory of the English was complete and the carnage among the Scotch appalling. There had been no disaster to compare with it since Flodden. In this



battle the father of Alexander Livingston was killed. The battle confirmed the prophecy of Thomas the Rhymer :—

“ There shall the Lion lose the gylte,  
And the Libbards bear it clean away ;  
At Pinkie Cleuch there shall be spilt  
Much gentil bluid that day.”

The Lion of the stanza refers, of course, to Scotland ; and the Libbards or Leopards to England. The Scots remembered the day by the name of the “ Black Saturday.” The warlike propensities of this Pinkie Cleuch hero may probably be taken as evidence that the Livingstons of the Scottish Church were sprung from a bold and resolute stock.

Till there came upon the Rev. Alexander Livingston the frailties incident to advancing years he did his work in the parish faithfully. Some months after he entered on his charge he was obliged to feu half of his glebe for the low rent of five shillings and twopence sterling. The stipend had been ten chalders of meal in the old times, but for some years after the Reformation it appears to have been greatly reduced. These early ministers had good reason to complain of the greed of the landed proprietors, who simply despoiled the Church of five-sixths of her property. Although the old ship was getting a new crew, that was no reason for entering her lockers and robbing her of her specie. “ Well,” exclaimed Knox, on hearing of the arrangement made by the lords of the congregation, “ if the end of this order be happy, my judgment fails me. I see two parts given to the devil, and the third part must be divided between God and the devil.” The scandal was too open and glaring, and some little part of the stolen property was

restored, but there can be no doubt Alexander Livingston must have shared for some years the privations experienced by his brethren throughout the Church.

In 1589, Livingston was appointed by the Privy Council one of the commissioners for the oversight of the Protestant Government and religion in Stirlingshire. Two years after, however, he had become so aged and infirm that he could neither preach nor exercise discipline. In the circumstances the presbytery advised him to get an assistant, but not till 1594 did they themselves take steps before the synod towards that end. What instructions this synod gave is not known, but seeing the minister of Monyabroch had a son who was then studying at the University of Glasgow with a view to the ministry, the matter was probably allowed to drop, the son being then able to give his father substantial help in the proper discharge of his parochial duties.

Considering the disturbed state of the country, the life of Alexander Livingston had up to this year been spent in greater quiet than might have been expected. At this time, however, he became involved in an extraordinary case, which worked eventually his overthrow and deposition. The opinions of Lady Livingston had not conformed to those of the Reformers. Sticking to the old rites and observances, her conduct gave much scandal to the elders of the kirk. She was regarded by them as "a malicious Papist." In the circumstances Livingston, because he was "in near relation to the house of Callendar, and because Lord Livingston was his patron, and probably also because he was a man of mature years and large experience, and so, capable of dealing with a matter requiring delicate handling, was appointed by the Presbytery of Glasgow to wait in person on Lady Livingston

and summon her to appear before them on the 13th April. The lady not being resident within the bounds of his parish it would have been well for him if he had put in a plea of want of jurisdiction when he felt the task to be uncongenial. This, however, he did not do. At their meeting Lady Livingston did not compear, and the letter she sent was regarded as wholly unsatisfactory. Mr. Livingston was again charged to wait on her ladyship for the second time, and to be present himself at the meeting to which she was summoned. Of this second call Lady Livingston took no notice. On the 23rd April, the minister of Monyabroch was commanded to summon her for the third time to attend before the presbytery on the 15th day thereafter, "on pain of excommunication," and "that the said lady may be won to God, the said presbytery ordains Mr. Patrick Sharp, Principal of the College of Glasgow, and Mr. John Cooper, to pass to the said lady on Friday this week, and confer with said lady anent the heads of religion." The commissioners exercised diligence in the matters entrusted to them, but were unable to convince Lady Livingston of the error of her ways. On the 1st March, 1597, "the presbytery ordains every minister within this presbytery to intimate next Sunday that Dame Helenor Hay, Lady Livingston, is excommunicated, and Mr. Alexander Livingston to do the same on pain of deposition."

The whole conduct of Alexander Livingston in this matter greatly incensed the presbytery. He had been throughout lukewarm and reluctant, and during the progress of the case they had made this grave comment as to the state of his parish:—"As to Monyabroch," they noted, "neither exercise nor discipline is keepit by the minister there." Only a few weeks after the sentence of excommunication was promulgated against her ladyship,

the fury of the presbytery broke upon the minister. He was summoned before the presbytery, "to hear himself deposed from the ministry at the kirk of Monyabroch, for inability to use discipline in said kirk as becomes." Taking no objection to sentence being passed, he was there and then deposed by the moderator "simpliciter and forever."

Thus most unhappily terminated the long pastorate of thirty-seven years of Alexander Livingston, the first Presbyterian minister of Kilsyth. Possibly he was not so active in the discharge of his commission as he might have been; but surely to use a minister for the purpose of humiliating his near kinsman was, on the part of the presbytery, most indiscreet. There, however, the matter stands; Livingston, a grave old clergyman, tottering on the brink of the grave, was deposed, and the stigma attaching thereto remains; but the riddle of the right and wrong, who can read it now? His wife was Barbara Livingston of "the house of Kilsyth," by whom he had one son, William. He did not survive his deposition many months. Twenty-four years before him, the man "who neither feared nor flattered mortal flesh," the intrepid Knox, was laid to his rest, and now clear and bright there was shining another star in our ecclesiastical firmament. That star was Andrew Melville.

## CHAPTER II.

Prelate *versus* Presbyter—WILLIAM LIVINGSTON, Voice and Appearance—The King, his Character—Melville, Welsh, and Bruce—Bishops Ordain Ministers—Perth Assembly—Jenny Geddes—W. Livingston Presented to Kilsyth—The Enmity of the King—Livingston Confined to his Parish—Deposed—Presented to Lanark—Second Deposition—Imprisoned—His Curious Dream—Before the High Commission—Addresses Marquis of Hamilton—Glasgow Assembly—Last Appearance—Death.

AFTER the meeting of the Scottish Parliament in 1560, the country enjoyed a period of comparative quiet after the storm of the Reformation. This quiet was reflected in the life of Alexander Livingston. With the deposition of Livingston, however, and the coming in of the 17th century, there began new troubles and there arose new dangers. Then began that struggle between prelate and presbyter which was to last for the next hundred years. The stirring life and career of the Rev. William Livingston, the second minister of Monyabroch, as it begins with the year 1600, takes us to the very beginning of this controversy, and leads us right onward through the first half of it. William was very unlike his father; he had no taste for compromise, was full of energy, of a disposition essentially combative, and may be well credited with having inherited the ardour of his grandsire, who fought and died at Pinkie. He had a heart-hatred

of Episcopacy, and had it not been for such as he, so continued and determined were the efforts of the prelatists, there can be little doubt the rule of the bishops would have been established in Scotland. As it was, the



*Mr William Livingstone  
person of monyabroch.*

SEAL AND AUTOGRAPH OF REV. WILLIAM LIVINGSTON, SECOND  
REFORMED MINISTER AT MONYABROCH (KILSYTH).

*From original Charter at Colsum House, dated 8th June, 1607.*

fathers of the Scottish Church stood like rocks in the midst of the waves and repelled every assault. In that war none acquitted himself with greater bravery than William Livingston. He possessed the voice of a Stentor

and a forbidding countenance ; and wherever he is found he is seen laying about him to excellent purpose.

King James was largely responsible for the ecclesiastical troubles of Scotland. He was ill-fitted by nature to act the part of a king. A shattered nervous system rendered him physically a coward. He was fond of his book and his bottle. Striving to be a master in theology he was a novice in practical religion. He was a curious compound of wisdom and folly, of vacillation and obstinacy. Now he was strongly Presbyterian, praising "the God who had made him King in such a Kirk as that of Scotland—the sincerest Kirk in the world." And then, again, with his "No Bishop, no King," he was equally strongly Episcopalian. Whatever form of Church government he really loved eventually, there can be no doubt he became the foe of Presbyterianism. He had rude memories of his Scottish life. George Buchanan had warmed his ears as a boy ; Andrew Melville had plucked at his sleeve and called him "God's silly vassal," and then the raid of Ruthven was an undoubtedly bitter recollection. Melville was a fitting successor to Knox. He was a man of fixed purpose and determined spirit, and prepared for any emergency, Holyrood or Blackness, the pulpit or the gallows. James thought if he could get quit of Melville his ends would be gained in Scotland. With this view he invited him to London, and clapped him in the Tower. Melville had, however, by this time done his work. He had consolidated the labours of Knox, written the Second Book of Discipline, and given the Church that practical shape which she still retains. Two of his best known fellow-labourers were Welsh and Bruce. When the wife of the former went to London to beg the King to release him, for he also had been imprisoned, the King said he would release him if he would submit to the bishops. Lifting up

her apron and holding it towards the King, the brave woman is reported to have replied—"Please, your Majesty, I'd rather kep his head there." Robert Bruce was the son of the proprietor of Airth and one of the most popular preachers of his day. In the course of his life he became owner of Kinnaird, and was an ancestor of Bruce, the Abyssinian traveller. Because he would not acknowledge the guilt of Gowrie in the affair of the conspiracy, the King persecuted him with relentless hatred. His preaching was full of the richest spiritual matter, and his prayers always short, are spoken of as being like bolts shot up to heaven. His death was characteristic. One morning at breakfast he said to his daughter, who was serving him—"Hold, my Master calls me." Asking for the Family Bible, and finding his eyesight gone, he said, "Cast me up the 8th chapter of the Epistle to the Romans, and place my finger on these words, 'I am persuaded that neither death nor life shall be able to separate me from the love of God which is in Christ Jesus our Lord.' Now," he continued to his daughter, "is my finger upon the place?" and being told that it was, he added, "Then God be with you, my children; I have breakfasted with you and shall sup with the Lord Jesus this night," and so saying the good man expired. A cause supported by men like Melville and Livingston, Welsh and Bruce, was both in excellent keeping and nurture.

Among the chief events of the time were the ordination by English bishops of the three Scottish ministers, Spottiswoode, Lamb, and Hamilton; and the General Assembly held at Perth in 1618, which passed Acts in favour of kneeling at Communion, Confirmation, and the observation of Good Friday, Easter, and Ascension Day. The Scottish people having found it necessary that in the



cause of religion they should present an united front, the National Covenant was signed in Greyfriars Churchyard, on the 1st March, 1638, and the Solemn League and Covenant was formulated five years later. One of the most notable incidents was the riot which took place in St. Giles' Church, Edinburgh, on the 23rd July, 1637. The time having come when Archbishop Laud had determined to foist his liturgy on the Scotch people, at eight in the morning on the day on which it was to be introduced, there was a Presbyterian service, and the minister, with tears in his eyes, took farewell of his flock. When the Dean of Edinburgh entered to perform the service there was an immense crowd, and the excitement was intense. There was considerable clamour amongst the people when the dean began, and the service had not proceeded far when an old woman, named Janet Geddes, who kept a vegetable stall in the High Street, unable further to restrain her wrath, seized the stool on which she was sitting, and hurled it at the head of Episcopalian authority with the words, "Out, thou false thief! dost thou say mass at my lug?" The lawless act was like putting a match to gunpowder. There was a fierce riot, the bishop was nearly torn to pieces, and the influences that radiated from Jenny's strong arm stimulated the Presbyterian cause throughout the whole country.

Amid these scenes and men, William Livingston acted his great part, and resisting alike threats and flatteries, stood true to the national interest and the cause of the Reformed Church. He was born at Monyabroch, in the year 1576. He was educated at Glasgow University, and laureated in 1595. According to the custom of the time, he was ordained at first to preach privately on the 13th January, 1596. He received public license on the 27th January, institution on the 10th July,

and ordination on the 13th July—all of the year 1596. His father neither disputed his deposition nor appealed from the verdict of the presbytery. This acquiescence, on his part, was no doubt because he had good reason to believe that his son would become his successor in Monyabroch. But be this as it may, when his father was deposed, William received temporary charge of the parish. Having fulfilled his duties both to the satisfaction of the people and the presbytery, the former body recommended him to the patron as worthy to be appointed permanent minister for the reasons stated, and “his having the kirk these two years by-gone.” In the circumstances Alexander, seventh Lord Livingston, and shortly afterwards created Earl of Linlithgow, issued a presentation in his favour, and he was ordained to Monyabroch, 15th July, 1599.

William Livingston was a strong man, and he had not been half a dozen years minister of Monyabroch, when his influence began to be felt as a power throughout the whole country. James had ascended the throne of England, but even in that elevated situation he thought with concern of the doings of the young minister. Livingston had a tremendous voice, and in denouncing the inroads of Episcopacy, he used it to the best purpose. It was intolerable to the author of the “*Basilicon Doron*” to have a young rude Scotsman rising out of the obscurity of his native mosses and confronting him after this fashion. The King bit his nails with vexation, not knowing what to do with him. Then having well pondered the matter, on the 18th October, 1607, at his Southern Court at Royston, he fulminated against him his first decree. “Understanding,” the King wrote, “of the unquiet and turbulent disposition of Maister William Livingstoun, professing himself rather a fire-brand of dis-

cord then, according to his dewtie and function, a good instrument for the unity and peace of the Church . . . oure pleasure and will is that, by our speciall command, in our name, you do confyne the said Maister William Livingstoun within the bounds of his own paroche, quhair he is preacher, inhibiting him to transcend or come forth out of the boundis thair of without our special licence had and obtenit, and that under pane of rebellion." There was much more to the same effect. The Royal mandate was addressed to the Scottish Privy Council, and was most carefully composed. There is a touch of humour in it. The tenor simply runs, "Let this wild, young minister keep to his mosses and his badgers. They are his native place, and the best place for him." The Privy Council carried out to the letter the Royal behest, and Livingston was for six years kept a close prisoner within the bounds of his parish. His fame had been growing; he had made himself in a short space a power in the land; it is easy to understand, consequently, how his proud spirit would chafe under the abhorrent decree. It was certainly an artful and awkward log placed across the path of a young man conscious of a career before him. It was evident he could, in the very nature of things, get no sympathy from the honest farmers and shepherds of his flock. How could they believe or see that, to be compelled to live amongst them was a sore indignity for him?

William Livingston thus early felt the weight of the King's hand. But he was not cowed. He nursed his wrath to keep it warm. In 1612 the King wrote the Archbishop of Glasgow that he had heard good accounts of William Livingston of Monyabroch, and that he be released from his confinement. The King was under a complete mistake. The brave spirit he was six years before

that, he was still, and when his tether was cut, he was tooth and nail at his old work again. The King was evidently incensed, for in the autumn of 1613, he deposed Livingston from the ministry of Monyabroch for opposing the restoration of Episcopacy, and not submitting to the canons and ceremonies. This action left the Sovereign as perplexed as before. He had deposed Livingston as far as he was able to depose him, but his mind was ill at ease. William Livingston was the hot chestnut in his hand which he could not hold and which he disliked to throw away. It may be the King remembered the loyalty of the Livingston family to his unfortunate mother. Anyhow, whether it was vacillation, or the recollection of past favours, the King gave substantial proofs of his change of mind. Not many weeks after William Livingston's deposition from the charge of Monyabroch, on the 1st October 1613, he was presented by the King to Lanark parish. But if Livingston had shown he was not to be cowed, he was also to show he could not be cozened. In Lanark he was as true a man, as faithful a pastor, as fearless a preacher, and as greatly beloved of the people as he ever was in Monyabroch.

Amongst the denunciators of the Perth Assembly and the five prelatie Articles there were none to compare with William Livingston. Authority accordingly decreed that further indulgence was vain, and that his mouth *must* be shut at all hazards. He was accordingly summoned to appear before the Court of High Commission, at Edinburgh, on Tuesday, the 28th March, 1620. Livingston put in two pleas. The first was that he had not been lawfully summoned, too little time having been allowed him to prepare his case. This plea the commissioners overruled. His second plea was that "the

Commission was neither free, nor full, nor formal," and was incompetent in the case. When sentence of deposition and imprisonment had been pronounced, Livingston spoke his mind freely. He held that the accusation against him was such as could only be tried by a commissioner sitting under the authority of the General Assembly, and not under the authority of the King. His speaking, of course, was of no avail. The court, before apprehending him, allowed him to pay a visit to his friends, thereafter he was imprisoned in Minin Abbey. There are, however, some who say that the place of banishment or confinement was his former parish of Monyabroch.

William Livingston was kept a close prisoner for nearly three years. It was a sore trial to his parishioners. By 1623 he was again, however, restored to their affections. This was the year in which he had his famous dream. It opens up a curious feature in the religious beliefs of the time. Mr. Livingston was lying in bed one winter night fast asleep in his house at Lanark. In his sleep he was awakened by hearing the words—"Arise, go and help Crossriggs, for he is in great hazard." Crossriggs was the name of a little estate four miles distant in Lesmahagow parish, and the laird went by the same name. The proprietor was a gentleman of respectability, and for some time had been in great concern about his soul's salvation. Thinking his own fancy had deceived him, Livingston fell asleep again. In a little, however, he was once more awakened by the voice, which, while it spoke the same words, spoke them far more emphatically. Again he mused over the matter, and again he fell asleep. But soon, receiving a powerful stroke on the side, he awoke the third time to hear the mysterious voice calling to him with great

emphasis—"Go and help Crossriggs, for he is in great hazard, otherwise I will require his blood at thy hand." Livingston now arose with alacrity, and after dressing, mounted his horse and sallied out into the dreary winter night. He arrived at Crossriggs about four in the morning, and at once observed light in the proprietor's bedroom. Livingston entered the house and knocked at his door. It was instantly opened by Crossriggs. "What brought you here," asked the laird, "at this time of night?" "What in all the world," retorted Livingston, "keeps you up at this time of night? I know it is not anything ordinary." "I will not answer that question," said Crossriggs, "until you tell me what brings you here at so unreasonable an hour." The minister made frank with the proprietor, and told him his dream and the voices he had heard. Crossriggs then, to his great relief, told Livingston that he had been in great despair about his soul, and that he had sent to Edinburgh for cats-bane, as he had received direction, when he was engaged in prayer. The bane, a white powder, was lying on a table in the room, and after spending a night in prayer he had resolved to take it at a draught. Livingston dissuaded him, and taking the powder and getting it tested, found it was a deadly poison. How Livingston had been made an instrument in God's hands of saving the life of Crossriggs from the machination of the Evil One was accepted as true, and the extraordinary dream and attendant circumstances were all much talked of.

In 1635, William Livingston was again before the High Court of Commission. The charge against him this time was for employing his son, who had been deposed for nonconformity in Ireland, in helping him to dispense the Communion. He was now getting familiar

with courts, and on this occasion he entirely turned the tables on the Commissioners. He addressed them as the culprits in the case, and he certainly frightened them, for they dismissed him, saying they could bear with him seeing he was an aged man. The excuse was rubbish; Livingston was at that time living a life of the most intense mental and physical activity.

Two years afterwards, when the Marquis of Hamilton, the Commissioner of the King, landed at Leith, William Livingston received the crowning honour of his life. He was selected to head the 500 clergymen of the Scottish Church who were to meet the Marquis of Hamilton, the Commissioner of the King, when he landed at Leith, and act as their spokesman on the occasion. It was a great function. There had never been seen at Leith such large multitudes, for the country was expecting a message of peace. "The whole of the nobles of the country, the gentry of all the shires, a world of women, the whole town of Edinburgh, all at the Watergate. And," continues Baillie, "we"—(the ministers of the Kirk)—"were about five hundred, met on a braeside on the links. We had appointed Mr. William Livingston, the strongest in voice and the austerest in countenance of us all, to make him a short welcome." When Hamilton came up to the cloud of black coats, he was pleased with their salutation, and said, "Vos estis sal terrae." "What does he say?" asked one minister of another, who ventured the humorous but not inappropriate reply, "Dinna ye hear, man, we're the loons that mak' the kail saut!" Next day at Holyrood, Livingston, in a closely knit speech, laid the whole case of the suffering Church before His Grace; but to very little purpose, as was proved.

Livingston's last historical appearance was at the General Assembly held at Glasgow, November, 1638.

Alexander Henderson of Leuchars was chosen moderator. and there never was such an exciting Assembly, Hamilton was touched by the zeal of the members, and the tears were seen coursing down his cheeks. But his injunctions were strict. He dissolved the Assembly in the name of the King, and then rose and left. But the Assembly neither dissolved nor left. Under the guidance of Livingston they set to work. They examined the character and conduct of the bishops, and deposed every one of them; they overturned the Five Articles of Perth; they nullified the work of the six Assemblies held since the accession of James; they condemned the Service Book, canons, and High Commissioner's Court. They then wound up by declaring Prelacy inconsistent with the principles of the National Covenant and the Church of Scotland. In dismissing the Assembly the moderator said, "We have cast down the walls of Jericho: let him that rebuildeth them beware of the curse of Hiel, the Bethelite."

In the following year, Livingston witnessed the failure of Charles in his attempt to perform in Scotland by force what his father had failed to perform by policy and king-craft. In the autumn of 1641, he died at Lanark. He was in the 65th year of his age, and the 44th of his ministry. He was thrice married; first to Agnes Livingston, daughter of Alexander Livingston, portioner, Falkirk, brother of the Laird of Belstane, by whom he had seven of a family, four sons and three daughters; secondly, to Nicolas Somervell, by whom he had three daughters; and, thirdly, to Marion Weir, who also died during his lifetime, and by whom he had no family. His illustrious son, John, was the oldest child by his first wife. He left behind him only one printed work, a pamphlet bearing the title, "The Conflict and Conscience of a Dear



Christian, named Bessie Clarksen, in the Parish of Lanerk, which she lay under three years and a half.' It serves as an illustration of a happy pastoral manner. He was a considerable heritor in Monyabroch, and sold to Lord Livingston that portion of ground, then called Burnsyde, on which the Craigends now stand. It was purchased by his lordship, that he might devote it to extending the township.

### CHAPTER III.

JOHN LIVINGSTON—A Burning and Shining Light—Appearance and Disposition—Birth and Education—Mouse Water Cave—Licensed—Continued Opposition—Torphichen—Countess of Wigton—Persecution and its Results—Stewarton Revival—Shott's Revival—Livingston's Great Sermon—The Holyrood Sermon—Three Young Men—Livingston's Methods—Killinchy—Suspended—Attempts to Reach America—Marriage—Deposed—Second Attempt to Reach America—Stranraer—Newburn Skirmish—Commissioner to the King—"The Plague to Scotland"—Cromwell and Livingston—Cromwell asks him to Preach—His Prayer—Oliver has enough of John—Summoned before Privy Council—Banished—Life in Holland, and Studies—Death.

THAN John Livingston of Monyabroch, Stranraer, and Ancrum, in Scottish ecclesiastical history there are few men whose memories are more warmly cherished. He was the greatest preacher of his day, and there still clings to his

A handwritten signature in black ink, reading "J Livingston". The signature is written in a cursive style with a large, prominent initial "J" and a long, sweeping tail.

AUTOGRAPH OF REV. JOHN LIVINGSTON OF ANCRUM.

*From original Deed at Colsiun House, dated 27th June, 1624.*

memory the fragrance which was exhaled from his saintly life. During a career of the allotted span he maintained a walk and conversation singularly befitting the Gospel.

He was a man of prayer, and lived near to the Blood of Sprinkling. Left to himself, he would have chosen a life of obscurity among the simple folk of some remote parish. It was persecution that dragged him into fame. But not persecution wholly. His ministry was in demonstration of the Spirit and in power. Even when he conducted his family devotions, men so crowded about him and hungered after his utterances that he was obliged, by reason of the press, to set up his family altar in his church. "Oh! when I remember that burning and shining light, worthy and warm Mr. Livingston, who used to preach as within the sight of Christ and the glory to be revealed!" exclaimed one of his contemporaries, when he looked back on the times of refreshing he enjoyed in his presence.

His appearance and disposition may help to bring his personality nearer. In Scotland there is only one known portrait, and it is in the possession of Sir Arthur Grant of Monymusk. In America, where his descendants have risen to the possession of the greatest wealth and highest distinction, there are in existence three portraits. To Edwin Brockholst Livingston I am indebted for an auto-type copy of the painting in possession of Mrs. Robert Ralston Crosby of New York. It is apparently a faithful and artistic likeness. It represents a man of about sixty years of age, with short, silvery hair, the greater part of which is confined in a closely fitting cap. There are no whiskers, but there is a moustache, and the goatee or napoleon on the lower lip terminates in a sharp peak. In his young days his hair was of that brown, sandy colour usually indicative of the ardent temperament. The eyes were hazel, the brow prominent, the nose Roman, the facial outline oval. The shoulders are massive, the chest full, and a broad, white collar gives a touch of character to an otherwise uninteresting dress.

All the portraits are of Dutch origin. With his own hand he wrote a faithful delineation of his character. Physically he was "of ane waterish constitution. He had frequent attacks of toothache, and he smoked to alleviate the pain. He was short-sighted. This failing did not affect his studies, as he was able to the last to dispense with the aid of spectacles. As to disposition, he was very unlike his father, and quite averse to wrangling and debates. He was more inclined to solitude than company. With the exception of walking, he indulged in no kind of exercise. Only two kinds of recreation held out to him any temptation. As a young man he had hunted on horseback, "and found it very bewitching." Possessing musical talent, he had also proved the growing seductions of the concert-room. He had often been conscious of the power of the Lord working in his heart, but he was never able to identify his conversion with any special time or occasion. He experienced the greatest terror of the wrath of God one night after he had been in the company of some young people who had been influenced by the work of the Lord at Stewarton. The feeling was so acute that if it had been prolonged it would have been beyond endurance.

John Livingston was born at Monyabroch, on the 21st June, 1603; and by the Abroch, the Garrel, and the Kelvin swamp, and amid those green and woody braes of the parish he loved so much, he spent his happy, gentle boyhood, receiving from his strong, resolute father the best of nurture in all things human and divine. He received his Christian name at the earnest request of Lady Lilius Graham, the wife of the sixth Lord Fleming of Cumbernauld, who was soon after created Lord Wigton. This lady held his father, William Livingston, in great respect, and was a frequent visitor at Monyabroch. She

attended the Monyabroch communions regularly, and was well known for her devoutness of spirit and saintliness of character. Her maid said of her when she dressed her hair of a morning, she had always the Bible open before her, and "shed more tears on such occasions than I ever did all my lifetime."

When John was ten he was sent to the Grammar School at Stirling, where he remained till the summer of 1617. He was recalled from school that he might be present at the bedside of his dying mother. Afterwards he went to the University of Glasgow, and completed his arts' course there with considerable distinction. At Stirling, from the hands of the Rev. Patrick Simpson, he received his first sacrament. On that solemn occasion he experienced such a physical agitation that he believed it was the Lord for the first time directly striving with him. At the end of his college course there came a serious crisis in his life. His father having repurchased the half of Monyabroch glebe, and added it to his various other possessions in the parish, he now wished his son to marry and settle on his estate. His father, having gone to Lanark, could not now attend to it, and it was greatly wasted by ill neighbours. The young man had, however, his own ideas as to his future, and he besought his father to allow him to go to France, that he might study medicine. His father refused his request. Not knowing what to do, at this turning point in his life, he resolved to spend a day in solitary contemplation in some quiet spot, and hear what God the Lord would say unto him. With this end in view he repaired to a secret cave on Mouse Water, an old hiding-place of Sir William Wallace. After a day's spiritual wrestling in much confusion and fear anent the state of his soul, he believed God made it clear to him that he should go out into the

world and preach Jesus Christ and Him crucified, and that if he resisted he should have no assurance of his own salvation.

Following the divine prompting thus given him, he studied divinity at the University of St. Andrews, under Principal Boyd and Professor Blair. During this period his Presbyterian views became greatly confirmed. Whilst present at a communion in Glasgow, Archbishop Law, who was dispensing the sacrament, seeing the people all sitting at the table, desired them to kneel after the Episcopal fashion. The archbishop, seeing that John Livingston and one or two others did not obey, commanded them to kneel or depart. To this the young man replied boldly "that there was no warrant for kneeling, and for want of it no one ought to be excommunicated." Thus began that long struggle with Prelacy he was to maintain during his whole life, and in which struggle he was eventually to be overcome. Having received license, he began in January, 1625, the preaching of the Gospel, the work that was to be so dear to him, and which was to be so abundantly blessed. Promotion would have come quickly, but he was already a marked man and under the suspicion of the bishops. He received calls to various parishes, but somehow or other there was always something which came between him and ordination. The reason is found in a letter in Colzium House. The Laird of Kilsyth having approached the archbishop in his kinsman's behalf, the prelate replied, that if his friend had not already received an appointment in the Church, he had nobody to blame but himself, seeing "he had declared he would not submit himself to the orders received in the Church." "I love peace," continued the archbishop, "but these sort of men will not cease till they bring trouble upon themselves." Eventually, Liv-

ingston was appointed by Lord Torphichen assistant to the aged minister of Torphichen parish. The minister dying soon after, and notwithstanding that the parishioners were wholly in his favour, and that moreover he had the Earl of Linlithgow, Lord Torphichen, and Sir William Livingston of Kilsyth all in his favour, and all appealing to the Archbishop of St. Andrews, he was refused ordination by that prelate, and not only so, but was ordered to desist from preaching. This was in 1627. When on his way home to his father's house at Lanark, he stopped at Falkirk to bid farewell to his uncle, William Livingston. This was a fortunate stoppage, for while delaying his journey, he received a pressing invitation from the Countess of Wigton, to come to Cumbernauld to visit her mother, who lay dying. He made so good an impression on the earl and countess that they engaged him as their chaplain. It was while residing in Cumbernauld there occurred that memorable revival of the kirk of Shotts in which he took so prominent a part, and during which he preached the sermon that was the occasion of such a memorable outpouring of the Holy Spirit.

The hard lot of Scotland's suffering Church was not without its counterbalancing advantages in the spiritual life of the people. It forced them to consider their standing ground, to seek the roots of religion and faith. The result was a widespread interest in all theological and ecclesiastical problems. As they mused, here and there throughout the country the fire of the repressed spiritual life burst into flame. Times of great refreshing, as from the presence of the Lord, were at once causes and consequences of the persecutions to which the Church was subjected. The diligent study of the Bible made them able to suffer, and the suffering gave new intensity

to their religious fervour. Just as the spring showers cause the grass to grow, so the blood of the Scottish martyrs, poured out on Scottish soil, caused a widespread germination and growth of a sweet and rich religious feeling. The historical revivals of Scotland are so inwoven with the history of Kilsyth and the men who have been born and bred and laboured there, that at this point it is full of interest to turn the eyes back and survey the scenes and circumstances of the first revival times.

The outpouring of the Holy Spirit at Stewarton continued from 1625 to 1630. The date of the termination of the revival at Stewarton marks the beginning of the revival at Shotts. The part played by John Livingston in the latter awakening was of a memorable character. A carriage containing some ladies of rank having broken down in Shotts parish, the travellers were entertained by Mr. Hance, the minister, at the manse, till the chaise was repaired. In return for his hospitality the ladies got a new manse erected for the clergyman. It was a magnificent return for the hospitality that had been extended to them, even although the ladies were all attached members of the Church and greatly interested in her persecuted pastors. Out of gratitude, Mr. Hance resolved to ask to his next communion such clergymen as they might be pleased to name. One of the names mentioned was that of John Livingston, then residing at Cumbernauld. The breaking down of the carriage, the proposals about the manse, the coming of the ministers, became matter of public notoriety, with the result that when the communion arrived there had gathered in Shotts an immense concourse of people. Amongst the other ministers present was Robert Bruce of Kinnaird. When the sacrament had been dispensed, the people had such a peaceful and joyous feeling, that instead of retiring to



rest, they formed themselves into groups and spent the whole night—the 21st June—in prayer and the giving of thanks unto God. Livingston was a member of one of these companies. He had often preached at Shotts with much acceptance. It having been arranged that he was to conduct divine service at nine o'clock, early in the morning he left the company with which he had spent the night and walked out into the fields that he might be alone. In the solitude of his walk there fell upon him great misgiving of spirit, a poignant sense of his unworthiness and weakness in the face of the great expectations of the people. Possessed of this feeling, he determined not to return to the church, but to steal away from the meeting. When he was about to lose sight of the church it occurred to him that his action was cowardly and mistrustful of God. At the same time there came upon him with overwhelming force the accusation contained in Jeremiah ii. 31—"O generation, see ye the word of the Lord. Have I been a wilderness unto Israel? a land of darkness?" Turning, he found his way back to the church, where the people were thronging to hear him. Choosing for his text Ezekiel xxxvi. 25, 26—"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." The sermon was two hours and a half in length. In the first hour and a half he exhausted the points he had previously pondered, and he says, "I was led on about an hour's time in a strain of exhortation and warning, with such liberty and melting of heart as I never had the like in public." Just as the great effort was being

brought to a close a heavy shower beginning to fall—for the service was held in the graveyard—he thus turned the circumstance to spiritual account. “If a few drops of rain from the clouds so discomposed them, how discomposed would they be, how full of horror and despair, if God should deal with them as they deserved; and thus he will deal with all the finally impenitent. That God might justly rain fire and brimstone upon them as upon Sodom and Gomorrah, and the other cities of the plain; that the Son of God by tabernacling in our nature, and obeying and suffering in it, is the only refuge and covert from the storm of divine wrath due to us for sin; that his merits and meditation are the alone screen from that storm, and none but penitent believers will have the advantage of that shelter.”

The effect of the sermon was extraordinary. It was like water to the thirsting. It was accompanied by a great downpouring of the Holy Ghost and by a strange and unusual commotion among the hearers. On five hundred of the audience there was wrought a change for the good, not transitory but permanent. It was the day in his life, the preacher confessed, when he had the richest presence of God. On account of the influence of this discourse, the preacher has been styled “Single Sermon Livingston.” The title is inappropriate. At Holyrood in Ireland, in 1641, he preached another sermon with much greater results for good. By the sermon at Holyrood it was estimated that not less than one thousand souls were begotten anew in Christ Jesus. Wodrow says, that since the days of the apostles few ministers were more abundantly countenanced in their work than Mr. Livingston. Apart from the general effect of this sermon there were striking instances of its power in the lives of particular individuals. Three young men of

Glasgow being on their way to spend some days in diversion and pleasure in Edinburgh, alighted in the morning at Shotts to breakfast. Hearing of the stir, they thought they would attend the Monday morning service and gratify their curiosity. Intending only to remain for a little, they became so powerfully influenced that they stayed until the service was done. When they pursued their journey they were more staid than they had been before, but each kept his deep concern entirely to himself. When they arrived in Edinburgh, they kept wholly to their rooms during their visit. Returning again to Glasgow in each other's company, they arrived there without having once disclosed their thoughts to each other. At last one of them went to one of the others and opened up to him the whole state of his mind since he had heard Livingston at Shotts. The other frankly owned the serious concern he had also experienced concerning his salvation. The two repairing to the house of the third, found him in a similar state of mind. They then began fellowship meetings together, and the three young men became exemplary citizens of Glasgow, and continued to lead to the end of their days lives of the highest Christian practice and profession.

Livingston began life by writing his sermons, but eventually he merely wrote out notes and trusted to enlargement at the time of delivery. The expectancy of his hearers helped him more than his own preparation. His chief difficulty was the getting of his heart into a right spiritual disposition. He always remembered that his two best and most fruitful discourses were preached after he had spent the previous night in prayer and Christian conference. While he considered his gift more suited to simple and commonplace people than to learned and judicious audiences, he at the same time was a diligent

student of the art of effective address. He was in favour of short sermons. "Ordinarily," he says, "goe not beyond the hour." As to subject matter: "A mediocrity should be kept, so that there be not too much matter in one sermon, which but overburdens the memory of hearers, and smells of ostentation; nor, again, should there be too little which hungers an audience and argues an empty gift." He held that the subject matter should not be too exquisite and fine, with abstruse learning and quaint notions, which go beyond the capacity of the vulgar; nor yet too common, for this procured careless hearing and despising of the gift. All his rules as to the use of the voice are good. The preacher should remember he is preaching, not singing. He should not use long-drawn words. He should not affect a weeping-like voice. He should neither be too loud nor too low. He should neither speak too fast nor too slow. He should not interrupt his discourse with oft sighing. Throughout Scotland a Monday service was instituted after the Communion in imitation and commemoration of the Monday service at Shotts, and in many parishes it is still held.

The work of the preacher is not mechanical. In the ministry of the Word certain efforts are not to be depended upon as the means of achieving certain results. After his great sermon at Shotts, Livingston experienced a spiritual and oratorical reaction. Before a week was gone he had to lament a sense of desertion and an incapability of applying to the souls of his auditory the thoughts on which he had carefully meditated. By such means, he considered, the Lord counterbalanced his dealings with him and humbled his pride. His friends having persuaded him to stay at Irvine till the depression had passed, he was able to preach to them before he left "with tolerable freedom."

When Livingston found that ordination in Scotland was impossible through the hostility of the bishops, he gladly accepted the invitation of Viscount Claneboyes to take charge of the parish of Killinchy. He then received ordination, not from Dr. Robert Echlin, the bishop of the diocese, but from Dr. Andrew Knox, Bishop of Raphoe, who extended towards the Presbyterians a gentle and conciliatory spirit. This action roused Echlin's ire, but notwithstanding a smart conflict with his bishop, Livingston was able to devote himself with all his zeal to the duties of his parish. His stipend from teinds amounted to only four pounds a year, but he was supported by the Countesses of Wigton and Eglinton, and other devout women. In this parish Livingston's ministry was greatly blessed. It might have been thought in such a poor place he would have been beneath envy, and except from the shafts of hostility, have been allowed to go on his way in peace. But it was not so. Before a year was out he was suspended for nonconformity (1631). This was the first blow levelled at the Presbyterian ministry of Ulster, and, although through the interest of that kindly and friendly primate, Archbishop Usher, Livingston was soon reinstated, from his suspension dates the commencement of that systematic opposition which ultimately terminated in the forcible expulsion of the Presbyterian brethren from the kingdom. The peace was of very short duration. The Scottish bishops having brought pressure to bear on the Irish Government, Livingston and his friend Blair were deposed on the 4th May, 1632. After visiting his father at Lanark and his friends at Cumbernauld, and rendered desperate by insult and persecution, Livingston with some of his parishioners resolved to emigrate to America. Through contrary winds the attempt failed. After landing once more on

the shores of Ireland, Livingston and his deposed brethren were reinstated in their parishes, and at Killinchy Livingston continued to preach for a year and a half, until November, 1635.

At this time he formed an attachment to the eldest daughter of Bartholomew Fleming, merchant in Edinburgh, "of most worthy memory." It is a curious trait, both of the age and of the man, that after she had been commended to him by his friends, he spent nine months in seeking direction from God, before he could prevail on himself to pay his addresses. "It is like," he says, "I might have been longer in that darkness, except the Lord had presented an occasion for our conferring together; for in November, 1634, when I was going to the Friday meeting at Antrim, I foregathered with her and some others going thither, and propounded to them by the way to confer upon a text whereon I was to preach the day after at Antrim, wherein I found her conference so judicious and spiritual, that I took that for some answer to my prayer to have my mind cleared, and blamed myself that I had not before taken occasion to confer with her. Four or five days thereafter I propounded the matter to her, and desired her to think upon it, and after a week or two I went to her mother's house, and being alone with her, desiring her answer, I went to prayer, and urged her to pray, which at last she did, and in that time, I got abundant clearness that it was the Lord's mind I should marry her." John Livingston was married in St. Cuthbert's Church on the 23rd June, 1635. The Earl of Wigton and his son, Lord Fleming, were present. His father was the officiating clergyman. A warrant having been issued for his apprehension, the service was conducted with much solemnity.

On Livingston's return to Ireland he was again de-

posed, and again in despair of all liberty at home for the ministry of the Word, he once more embarked for America. After a long struggle with adverse winds, in which the vessel sprang a leak and met with various mishaps, they reached the banks of Newfoundland. Regarding further struggle as hopeless, the voyage was abandoned and the prow of the vessel directed homeward. Livingston reached Ireland after a hazardous voyage, only to find his position more insecure than ever. The Government at once issued a warrant for his arrest, but he knew how to save himself by timely flight to Scotland. Although a marked man, he took a prominent part in those meetings when, amid scenes of the tenderest character, the Covenant was signed and sworn. In 1638 he received a commission to proceed to London with several copies of the Covenant and letters to friends of the Scottish cause at court. He had not been long in the English capital when the Marquis of Hamilton informed him it would be well for him to make speed northward, as the King had been made aware of his presence and was ready to commit him to the Tower.

On Livingston's return from London, on the 5th July, 1638, he was inducted to the parish of Stranraer, where he ministered for the next ten years. He was recommended to that parish because it placed him as near as possible to his friends in Ireland. As many as five hundred of his old parishioners at Killinchy came over twice a year to the Stranraer communion, and it was there he was compelled to hold his family devotions in church, there not being room in his house to accommodate the people that came to them. At this juncture the Covenanters resolved upon a movement much more skilful than they usually showed in their military tactics. Under the Earl of Cassillis they advanced into England,

and as Livingston was chaplain to the forces, he exchanged, for a time, the church for the camp. The change, however, was only a change of scene, for every night, when the troops came to their quarters, there was nothing to be heard throughout the whole army but the singing of psalms, and prayer, and reading of Scripture. He was present at the skirmish at Newburn, but, than the facts of the engagement, he noted down with greater interest that a Scottish lady, whom they had met, made the exclamation, "And is it so, that Jesus Christ will not come to England for the reforming of abuses, but with an army of twenty-two thousand men at His back!" The brief campaign ended, he busied himself at Stranraer with the raising of money for the use of the army, and for the Presbyterians of Ulster, who were passing through Stranraer, fleeing from the fury of the Catholics. Leaving his father's deathbed, in the autumn of 1641, we find him, after a few months, joining the army of the Scots under Major-General Munro, lying at Carrickfergus, whither they had been sent by the Privy Council to put down the Irish Rebellion. He had an off-and-on connection with the army for the next six years; but it is unaccountable how, in 1648, when he attended the army for the last time, he had a special commission from the General Assembly to persuade the Scottish regiments to take no part in the proposed endeavour to rescue Charles I. from his English prison. It is surely no part of the duty of a chaplain to advise soldiers in such matters. At the close of these Irish Commissions Livingston was translated by the General Assembly to the parish of Ancrum.

The next occurrence in the Rev. John Livingston's eventful life was of an important character. He was nominated, by the Scottish Church, one of three dele-



gates on the Commission sent by the Committee of Estates to the Hague in the early part of 1650, to treat with young King Charles II. as to the conditions and concessions which would make him an acceptable Sovereign to the Scottish people. The Commission was composed of the Earls of Cassillis and Lothian for the nobility, the Lairds of Brodie and Liberton for the barons, Sir John Smith and Alexander Jaffray for the burghs, and Messrs. James Wood, John Livingston, and George Hutcheson for the Assembly. The work was distasteful to Livingston, and he would have resigned but for the pressure of his friends. He believed the Commission contained unpatriotic elements, men who would have bought the favour of the King at the expense of their country, and it was unlikely to accomplish any good. When he set his foot on board the vessel that was to bear him to Holland, "he hoped, if it were the Lord's will, to be drowned in the waters by the way." His conference with the King made him still more dissatisfied. Believing they were taking "the plague to Scotland," he refused to return in the company of the King and the Commission, and it was only by stratagem he was brought back to Scotland with the others. At Dundee, Livingston had his final interview with the King. He took liberty "to use some freedom," and imparted some wholesome counsel. The King replied that "he hoped he would not wish him to sell his father's blood." The abrupt and foolish answer confirmed the worthy Covenanter in the opinion that he had never been made to negotiate affairs of state.

Full of vague fears, and baffled in his designs, the worthy minister retired to his parish. He was elected to join the army of David Leslie, but he flatly refused, and was thus saved from witnessing the defeat of the

Scottish army at Dunbar by Cromwell. When the English officers or soldiers were quartered at his manse, "he neither ate with them, nor drank with them, nor hardly spoke to them." Oliver Cromwell heard of Livingston's great influence, and wrote of him as a man highly esteemed as any for his piety and learning. He wrote further that he had withdrawn from certain of his own class (the Resolutioners) "and retired to his own house." At this juncture Livingston was both sour and sulky. When Cromwell asked him "to come to Edinburgh and confer with him," he politely excused himself. The meeting with Livingston, which Cromwell was so anxious to bring about, took place in London in 1654. Cromwell was determined to use Livingston to gain the Protesters to his side. Both parties in the Church were, however, equally loyal, and both resented with equal warmth the charge of encouraging sectarianism. Beneath the rupture there was a hearty and honest wish for the unity of the Church. Well, when Livingston was in London, he was called upon to preach before Cromwell at Whitehall. Cromwell had mistaken his man. The compliment did not influence Livingston in the very least. One part of his prayer ran as follows:—"God be gracious to him whose right it is to rule in this place, and unjustly is thrust from it; sanctify the rod of affliction unto him, and when our bones are laid in the dust, let our prayers be registate in the Book of Life, that they may come forth in Thy appointed time for doing him and his family good. And as for these poor men that now fill their rooms, Lord be merciful unto them." As these words were uttered there was some whispering where Cromwell sat, and he was heard to say, "Let him alone, he is a good man. What are we but poor men in comparison with the kings of England."

Oliver had had too much of John, and was glad to get quit of him. That the Protector held him in esteem notwithstanding his freedom of speech is apparent, because, in 1654, he appointed Livingston one of the ministers for settling the affairs of the Kirk and certifying such as were proper to be admitted to benefices.

The news of the restoration of Charles II. to the throne of England filled Livingston with dismay. He clearly saw that it meant untold trial and suffering for the Church of Scotland. And his worst fears were more than realised. After the "Act Rescissory" was passed by the Scottish Parliament in a fit of loyalty in 1661, the heads of the northern leaders and people began rapidly to fall. Before the year was out the Marquis of Argyll had perished by the Maiden, and James Guthrie of Stirling on the scaffold. When Livingston was made aware that peremptory orders had been issued by the Privy Council for his appearance before them, he had only too good reason to fear that the fate of the proto-martyrs of the second reformation was in store for him. The date of his appearance was the 9th December, 1662. Before the messenger of the Court reached him he repaired to Edinburgh. Had the scaffold been before him he intended to flee the country. Finding, however, that his sentence in all probability would be banishment, he compared before the Court on the 11th December. Being pressed to take the oath of allegiance, he refused. The Lord Chancellor then asked—"Will you not take time to advise whether you will take the oath or not?" Livingston replied—"If I should take time to advise, it would import that I had unclearness, or hesitation, which I have not, and I judge it would be a kind of mocking your Lordship to take time to consider, and then return and give your Lordship the same answer.

He was then sentenced to banishment from His Majesty's dominions, and, within forty-eight hours, to leave Edinburgh for the north side of the Tay. He was eventually allowed to remain at Leith till he took his departure. His petition for liberty to return to Ancrum and visit his wife, family, and parishioners was refused. When his friend, the erudite Robert Blair, saw the ship which was bearing Livingston to Holland sailing down the Firth of Forth, he was greatly touched, and celebrated the occasion by the composition of some Latin verses :—

“ Care Livingston salve multumque valeto  
 Invidia ipsa crepit, te mea musa canet  
 Tu lachrimis made'acte tuis, nos linguis in alto  
 Stertentes somno lethiferoque malo,  
 Sed Tralio et sociis suavis comes ibis in oras  
 Quas dabit Omnipotens visdere propitius.”

When Livingston landed in Rotterdam, in 1663, he received from the Scottish colony the warmest of welcomes. During the years of his banishment he solaced his mind with biblical studies. He found it a delight to make once again that close acquaintance with the Hebrew tongue which had given him so much pleasure in his St. Andrews years lying now so far behind. He prepared a polyglot bible, but the work was never published, through the death of Provost John Graham of Glasgow, who was to have borne the expense of the printing. In the congenial society of his wife and kindred spirits, and surrounded with his family, the closing years of Livingston's life were the happiest he enjoyed. To his friends who gathered about him on the day of his death he spoke some brief and kindly words. “ I have my faults as other men, but God made me to abhor shows. I know I have given offence to

many through my slackness and negligence, but I forgive and desire to be forgiven. I cannot say much of great services, yet if my heart was lifted up, it was in the preaching of Jesus Christ. I die in the faith that the truths of God, which he hath helped the Church of Scotland to own, shall be owned by him as truths so long as sun and moon endure." His wife, seeing he was unable to say more, desired him to take leave of his friends. "I do not need to take leave of them," he said, "our parting shall be only for a short time." Then his benignant spirit passed to join the company of those of whom the world was not worthy.

Thus died in banishment, in a foreign land, John Livingston, one of the sons of Kilsyth, and one of whom the parish has good reason to be proud. The date of his death was between the 14th and 21st of August, 1672. He was seventy years of age. Janet Fleming, his wife, survived him for over twenty years. She bore him fifteen children. Robert, born at Ancrum on the 13th December, 1654, was the fourteenth child, and he became the founder of the Livingston family of New York.

## CHAPTER IV.

Declaration of American Independence—The Signatories—  
ROBERT LIVINGSTON—Birth and Removal to Holland—  
Emigrates—Settles in Albany—Marriage—Appointments—  
Indian Raids and Negotiations—Lords of Trade—With Earl of  
Bellomont fits out *Adventure Galley*—William Kidd—The  
American Landowner—"Livingston" on the Hudson—Kidd  
turns Pirate—A Desperate Career—Livingston's Estates Con-  
fiscated—Captured—Again in London—Regains Position—  
Colonial Speakership—Death.

THE Declaration of American Independence was signed at Philadelphia on the 4th July, 1776. The subscribers were Thomas Jefferson of Virginia; John Adams, Benjamin Franklin, Roger Sherman of Connecticut, and Robert Livingston of New York. Everything pertaining to the lives and careers of these several gentlemen is, as may well be imagined, of intense interest to the people of the United States. The ancestry and achievements of all the signatories have been subjected to the closest literary sifting. The result has been the concentration of attention on the extraordinary and romantic career of Robert Livingston, that ancestor of the last subscriber, who first came from Scotland, and settled at Albany, and finally, purchasing a vast estate on the Hudson, became one of the founders of America, and the progenitor of one of its leading families.

Robert Livingston was the youngest son and fourteenth child of the Rev. John Livingston, of whom account has

just been given. Robert was born at Ancrum, Roxburghshire, where his father was minister, on the 13th December, 1654. His mother took him with her to Rotterdam in 1663, when she went to join her husband in banishment. Thus early removed to Holland, the boy attained to a complete knowledge and mastery of the Dutch language. It was his ability to speak English and Dutch with equal fluency which led to his subsequent promotion. At the age of eighteen, and upon the death of his father, the young man found himself thrown upon his own resources. Many different reasons in serious crises of their fortunes have tempted men to turn their eyes to America. Twice his venerable father had attempted to reach that country, that he might escape persecution, and worship God after a manner pleasing to his own conscience. Robert Livingston looked towards the land of the West, in the hope that it might provide him a field where he could earn for himself an honest livelihood, or afford him opportunities of embarking in a career that might possibly carry him forward to fame and fortune. Full of that enthusiasm which distinguished him in all the events of his life, having buried his father, he returned with his mother to Scotland, and on the 28th April, 1673, he took ship at Greenock for New England. Landed in the West, and finding that New York was on the point of being transferred from the Dutch to the English, he made his way with all haste to that State, and with considerable prescience sailed up the Hudson and took up his quarters in the town of Albany, after New York then the next important city in the State. Albany being near the Indian frontier, and the centre of a lucrative trade with the Indian trappers, his knowledge of Dutch and English stood him in excellent stead. The people being largely Hollanders, and the government British, he was the

kind of man in demand from the very nature of the circumstances. He was at once appointed secretary to the Commissaries who superintended the officers of the Albany district. Discharging his duties with energy, the solitary, friendless young Scot rapidly rose in favour. In a short time he was appointed town-clerk, collector and receiver of customs, and secretary for Indian affairs. His position was strong, but he strengthened it still more by marrying, in 1679, Alida Schuyler, a bright young widow, in close connection with the best Dutch families, and only a year older than himself. Albany was his home until he transferred his residence to his house on his own lordly manor. Under Providence, Livingston's success may be attributed to his fortunate settlement in Albany, his knowledge of Dutch, and his marrying Alida Schuyler. Albany being a frontier town, and in close proximity to the hunting grounds of that powerful Indian federation—the Iroquois or the Five Nations—the authorities of the city required to exercise in their dealings with the Indians the very greatest circumspection. This was all the more necessary as the Iroquois were being continually worked upon by the French, who were then the holders of Canada. Being determined to gain the Indians to their own side, they were perpetually intriguing amongst them, and inflaming them against the English. Their swift wild raids kept the colonists in a state of perpetual trepidation. When consequently they were not engaged in fortifying themselves against their attacks, they were equally busy in carrying on with them peaceful negotiations. A raid in which the French and the Indians pounced upon an Albanian village, massacred the inhabitants, and carried off a number of prisoners, brought matters to a head. Leisler, the Governor of New York State, was furious, laid the blame on Livingston,



and determined upon his arrest. The threat was never carried out. Livingston pointed out that matters would never be right until an attack was made upon the Canadian French. At a meeting held with the Iroquois chiefs at Albany, largely through the instrumentality of Livingston, the Indians were conciliated, and agreed to stand by the English in the proposed struggle. In the circumstances in which he was placed, Livingston had advanced a large sum for the security of Albany, where he held his various official positions. The Governor of New York State being an enemy of Livingston, and refusing to give him any interest on his advances, he had no alternative but to sail for London, and lay his case before a Committee of the Lords of Trade. When his cause was tried there was one William Kidd, the master of a brigantine, who appeared as a witness in Livingston's favour. The result of the deliberations of the Lords of Trade was that Livingston got all he asked, and something more. He received £3000, and in acknowledgment of his services was ordered to receive a pension of £100 a year, to be paid from the funds of the New York State.

To Livingston an idle existence was insufferable, and, while his case was dragging its slow length along before the Committee, he planned in London a scheme for the suppression of the numerous pirates that then preyed on our colonial merchantmen. There being a French war, none of the vessels of the navy could be procured for the undertaking. Along with Richard Coote, Earl of Bellomont, the *Adventure Galley* was fitted out as a privateer, and William Kidd was appointed captain. Kidd had done a bold stroke of seamanship when New York was threatened by the pirates, and had received from the State for that service an honorarium of £150.

Kidd was fairly well known to Livingston, and probably the latter may have been prepossessed in his favour from the fact that Kidd was a Scotchman, and had been born in Greenock. Bellomont fitted out the vessel, and, in the case of the project proving unsuccessful, he received from Livingston a bond of £10,000 and from Kidd another bond of £20,000. Kidd's commission was to fight with pirates wherever he could find them, despoil them of their goods, and bring them to justice. Kidd had chosen his crew, but the press-gangs boarding his ship forced the very best of them into the King's direct service. This being so, he had eventually to take such seamen as he could get. There can be no doubt his crew was composed for the most part of desperate men—men of ruined reputation, and eager for any chance, however questionable, of establishing their broken fortunes. Kidd sailed from Plymouth in the month of April, 1696. He steered his course for New York. Arrived there, Governor Fletcher allowed Kidd to beat up for volunteers, with the result that he got a contingent of men of a still lower grade than even those he had embarked at Plymouth. When Kidd found himself afloat it is more than probable that such a company of rascals and cut-throats never before, and certainly never since, sailed under the British flag to prosecute a cause receiving the direct sanction of the Sovereign.

About the time Kidd left Plymouth, Livingston sailed for New York. A keen man of business, and living with his eyes open, Livingston had been engaged in a far more magnificent enterprise than the fitting out of the *Adventure Galley*, an enterprise which was now coming to fruition. At that time land with a frontage to the Hudson was in great demand, and the position of the land-owner was such as well to make it an object of

ambition. The land-owner was endowed with baronial honours, and held courts whose judgments were final. His tenants rendered him military service. He had the power of a feudal chieftain, and was the autocrat of his territory. Such a position Livingston was anxious to secure, that he might lay the double foundation-stones of influence and fortune. On his frequent journeys between Albany and New York, Livingston had noticed that there was only one valuable tract of land with extensive river frontage still unheld by any white man. It was forty miles south of Albany, on the east side of Hudson River, and near Catskill. The Indians being willing to sell, on the 12th July, 1683, an estate of 3000 acres passed into his hands. After Livingston got a footing his estate rapidly increased in size, till finally, in 1715, the river frontage was 12 miles long, the extent equal to 160,000 acres, and the boundaries running 19 miles inland right up to the Massachusetts territory. Not for a while was it all plain sailing with our eager and speculative Scotchman, but still, thus by one of our own countrymen was founded on the Hudson the famous American manor of Livingston. The Earl of Bellomont was appointed Governor of New York, Massachusetts Bay, and New Hampshire, in 1697, with strict instructions for the suppression of piracy. Fletcher, the former governor, having refused to carry out the instructions of the Lords of Trade regarding Livingston, one of Bellomont's first acts was to see justice done by his friend. He had, however, scarcely assumed the reins of office when ugly rumours began to be circulated about the doings of Kidd, of whom little had been heard for the past three years. Bellomont and Livingston were shocked when they found the rumours prove true. Kidd having been unable to come up with the pirates, his crew, who were to have

been paid out of the prize money, became insubordinate. Resisting them as long as he dared, he hoisted the black flag, and became pirate on his own account. He snapped up traders and merchantmen wherever he could find them; he respected neither flag nor nationality. He put in his sickle, and reaped the illicit harvest of the ocean. Bent on large spoils, he set sail for the East India coasts. At the entrance of the Red Sea he attacked a fleet of Mocha merchantmen, but was beaten off by their Dutch and English convoy. Some days after he took the *Quedah Merchant*, a rich, fine vessel of 400 tons. Burning the *Adventure Galley*, he embarked in his prize, and his lucrative but perilous game still went on. Kidd gathered an enormous treasure of ill-gotten gain. His success was his ruin. He became so well known that he began to have great difficulty in finding supplies. Seeing the game was nearly up, he resolved on a bold move. Leaving the *Quedah Merchant* and his great accumulation of treasure in Hispaniola in the West Indies, he sailed for New York, and communicated with Bellomont. When he landed, to make matters secure, the Governor had him arrested. Kidd's move was to be tried in New York, where there was a large contraband traffic, and where he would have been certain of getting a lenient sentence and a certain amount of sympathy. The earl suspected his intention and sent him to England. Before this step had been taken Kidd besought the Governor to allow him to visit the West Indies under guard, and bring home his treasure from the place where he had it concealed. The request was refused, and at the Old Bailey, on the 8th and 9th May, 1701, Kidd was tried on the charge of piracy and murder, and condemned and hung. In fitting out the *Adventure Galley*, Bellomont had been assisted by some of the leading statesmen of

his party. In Britain the Tories, taking advantage of the great popular excitement, got up a wonderful hue-and-cry over the affair of Kidd; and on the other side of the Atlantic the enemies of Livingston made themselves equally busy. Both parties were entirely unsuccessful in their attempts to inculcate their political or personal enemies with the piracies of the notorious buccaneer. The amplest investigation only made clearer—although the adventure had turned out badly—the zeal of Bellomont and Livingston in the King's service. Kidd's treasure is acknowledged on all hands to have been vast. Though often sought after, it has not been found to this day. Poe's "Gold Beetle" is the most notable example of that extensive literature to which Kidd's extraordinary career has given birth.

Livingston having been acquitted of complicity with Kidd, was engaged in pressing upon the Home Government the necessity of establishing Christian missions among the Indians when his friend, the Earl of Bellomont, died. This was both a grief and a misfortune. Livingston's enemies getting a majority in the State Council, took steps to crush him. Carried away by a fierce hatred and a baseless political rancour, they called him to account for his intromission with the State funds. Livingston promised to do so, but wished first to have time to take copies of his accounts before letting them out of his hands. Deeming his demand for time but a frivolous excuse, they at once confiscated his estate, loaded it with an indemnity of £17,000, and hurled him in disgrace from his public offices. All these things were embodied in an Act of the State Assembly! And so, in 1701, Livingston, at the end of thirty years of incessant toil of brain, and hand, and foot, found himself stripped, at one fell swoop, of the whole of his

property, and cast upon the world in a worse position than when he first set foot in America. His native resolution at this juncture stood him in splendid stead. He refused to be crushed, and resolved again to visit Britain, and lay his case before the Lords of Trade. When he was nearing our shores he was captured in the Bristol Channel by a French privateer. An English frigate coming in sight, the Frenchman abandoned his prize, but not until he had plundered her of everything he could carry away. Amongst the other things stolen were Livingston's records and papers. This threw a tremendous difficulty in the way of establishing his complaints. After, however, a prolonged examination, in 1705 Livingston succeeded in getting all his claims acknowledged, and an order for reinstatement in his estates. Again he beguiled the tedium of waiting on the law by pressing on the Government the necessity of attacking Canada. When he returned to America his position was too strong to be further resisted, and he soon found himself in the midst of his manor exercising a princely hospitality. In 1715 he became a member of the Colonial Assembly, and four years later he was elevated to the distinguished position of Speaker to that body. He filled the chair of the House with great credit to himself and much advantage to the colony till the infirmities of increasing years compelled him, in 1725, to tender his resignation. He had now become, as it were, a part of the State, and on his vacating the Speakership the Assembly paid to his character and labours a touching tribute. But the duties of life were more to him than life itself. Inability to work meant really to him inability to live. Two years after resigning the Speakership, his life, so full of startling incident and adventure, came to a quiet close. His wife bore him

nine children, and he named his eldest son John after his own Covenanting father, who had played by the Garrel, chased butterflies on the High Craigends, and bird-nested in the Barrwood.

## CHAPTER V.

LADY LIVINGSTON'S EPITAPH; VISCOUNT DUNDEE—His Life a Biographical Problem—His Avariciousness—From Cornet to Peer—Birth—College Life—In the Army of William—Joins Royalists—Sent to Scotland—Drumclog—John King's Invitation—Dundee's Marriage—Jean Cochrane's Beauty and Constancy—The Cases of John Brown and Andrew Hislop—Attends the Convention—Rallies the Clans—Killiecrankie.

IN the churchyard of Kilsyth there is a mural tablet bearing the following inscription :—

“Beneath this stone are deposited the remains of Jean Cochrane, Viscountess of Dundee, wife of the Hon. William Livingston of Kilsyth, and their infant son. Their deaths were caused by the falling in of the roof, composed of turf, of a house in Holland. Mr. Livingston was with difficulty extricated. The lady, her child, and nurse were killed. This occurred in the month of October, 1695. In 1795 the vault over which the church at that time stood having been accidentally opened, the bodies of Lady Dundee and her son, which had been embalmed and sent from Holland, were found in a remarkable state of preservation. After being for some time exposed to view, the vault was closed. The lady was the daughter of William, Lord Cochrane, who predeceased his father, William, first Earl of Dundonald. She married first John Graham of Claverhouse, Viscount of Dundee, who was killed at the battle of Killiecrankie,



1689; and, secondly, the Honourable William Livingston, who succeeded his brother as third Viscount of Kilsyth in 1706. Lord Kilsyth married secondly, Barbara, daughter of Macdougall of Makerston, but dying under attainder at Rome in 1733, without surviving issue, the whole family became extinct."

Such is the epitaph, and every line of it is suggestive. What a story it contains of plottings and conspiracies, of banishments and providential visitations, of bereavements and broken affections, of political revolution and tumult, of love and war, of estrangement and strife, and of the extinction of a noble and lordly line. How suggestive are its brief clauses to the mind of the Scottish patriot. It is a witness, a reminder, of "those ages of darkness and blood, when the minister's home was the mountain and wood."

Although over two hundred years have elapsed since the death of Dundee, and although every event in his career has been fully expiscated, his life must still be regarded as an unsolved biographical exercise and problem. And it is so, not because there is anything specially intricate or peculiarly difficult of apprehension in the life itself, but it has invariably been approached and estimated in the interests of a bitter, envenomed, and uncompromising partisanship. Dundee's biographers have either been his sworn friends or his open foes. And so far as the literary portrait is concerned, the results are what might have been expected. The one class have loaded his memory with execration, the other have spoken of him in the language of the loftiest panegyric. The one have represented him as almost a fiend in human form—a man from whose body the leaden bullets of the Covenanters rebounded harmless; the other have placed him

on the pedestal of the idol, and poured out before his shrine those oblations only rendered to the demi-gods. The interest excited by his name is still extraordinary. To one class of men to this hour he is the "Bloody Claver'se," to another he is still "Bonnie Dundee."

This extraordinary partisanship is not without its excuse, for surely there never was human character that presented a finer field for the operations of the special pleader than that of Claverhouse. If it is wanted to brand his memory, there is lying ready to hand the cases of Andrew Hislop and John Brown, "The Christian Carrier." If it is wanted to prove him an incompetent general, there is the defeat at Drumclog. And if evidence is wanting of his tyranny, there is his whole grinding policy towards the men of the West. On the other hand, if it is wanted to champion his character there is his life of singular moral purity, and his incorruptible integrity of purpose. If it is desired to vindicate his humanity and clemency, there are the pardons he granted to all those poor wretches lying in Dundee prison under sentence of death for petty offences. Again, if it is desired to prove his statesmanship and generalship, there are the rallying of the clans, and the battle of Killiecrankie.

This debating-society method of looking at the character of Dundee is not the right one. This is a case where a conjunct view is imperatively called for, and where such a view has been delayed to the detriment of the truth. Character is never found in its purely elemental forms. There is invariably a mingling of purer and baser ingredients, and if we look on Claverhouse without prejudice, he is very far indeed from being any exception to this rule. He is neither so black as his enemies have painted him, nor so great as such panegyrists as Scott, Aytoun, and Napier would lead us to sup-

pose. A close glance at his career makes at once apparent the singular brevity of his active life. A casual student of Claverhouse might well be tempted to infer that he had held office in Scotland for a long period, and that while in this land he had performed repeated efforts of the most exalted heroism. These things are not so. Such power as he had in Scotland was limited to a space of eleven years. He only fought two battles—Drumclog and Killiecrankie. His defeat at Drumclog led on to a rebellion. His victory at Killiecrankie was barren of result. So far as furthering the cause of James II. was concerned, that battle might as well never have been fought. A great general is the child of great occasions, but to Dundee there only came the single opportunity. That he used it well is undoubted, that he would have followed it up involves “a might have been,” of which the historian cannot take account. It was indicative of the possession of power, but all it really does is to elevate Dundee to the position of the Marcellus of Scottish military story.

There is a prominent feature in Dundee's character that has been wholly left out of account. I refer to his avariciousness, and the rapidity with which he rose to position and fortune. A general who can be relied upon deserves to be substantially rewarded; but surely the Drumclog defeat is a wholly inadequate explanation of the lucrative posts which Dundee eagerly sought after, and which almost without a murmur were bestowed on him. Beginning life as a cornet, a soldier of fortune, he became Commander of His Majesty's Forces in Scotland. A poor Scottish laird, he became a viscount. He held various sheriffships and commissionerships. The charge of the Dundee constabulary was not a distinguished place, but it was a fairly well-paid post, and

he got it. In these short years he climbed to the top of the social tree, for he became a privy councillor, as well as a peer of the realm. He clutched at every confiscated estate. In 1680 he got the estate of Freugh, but he was not contented. Three years afterwards he captured the fine estate of Dudhope, near Dundee, of which Maitland, the proprietor, had been bereft. His own anxiety to get hold of Dudhope is a painful exhibition of covetousness. If Dundee had survived the battle of Killiecrankie, I can understand how a grateful King might have taken pride in rewarding proved merit, but what are we to think of all these emoluments and lands and honours, bestowed upon a man who had as yet given no more indication of military power than might have been well given by a sergeant of constabulary? There is one, and only one, answer. For the carrying out of his relentless purposes against the grey Presbyterian Fathers of the Scottish Church, the King believed Claverhouse would be of real service to him, and that he had found in him an excellent and pliant tool in his hands.

John Graham was born in the year 1643—the year of the Solemn League and Covenant. He was come of a very old Scottish family, and was a descendant of the Grahams of Fintry. At the University of St. Andrews he showed an aptitude for mathematics, and developed an enthusiasm for Highland poetry. Determining to give himself to a military career, he enlisted as a volunteer in the service of France. Thereafter, in 1672, he went to Holland, and became a cornet in one of the cavalry regiments of William, Prince of Orange. At the battle of Seneff he rescued his leader from a marsh into which his horse had floundered, and, mounting him on his own steed, brought him off in safety when he was on the point of being taken. For this bit of spirited work

William made him captain. A vacancy taking place in one of the Scotch regiments in Holland, Graham applied for the post, but, not receiving the nomination, he looked on the matter as a slight, threw up his commission, and in 1677 was back in England.

Receiving a lieutenancy in a troop of horse under his kinsman, the Marquis of Montrose, he began rapidly to ascend the ladder. His presence was strongly in his favour. He was about middle height, but exceedingly handsome. He had a fine face and a martial bearing. He captivated all who came near him by the graces of his manner. To the open-heartedness and charm of his conversation he owed the high esteem in which he was held by Charles II. and James II. He impressed his superiors as being a thoroughly reliable and uncompromising officer. In the end of 1678 he was despatched with a troop of horse to Galloway to put down conventicles and field preachings, and generally to hold the Covenanters in check. The Act of 1670, imposing on our fathers the punishment of death and the confiscation of their goods, being still in operation, Graham's work was of a most uncongenial character. He cannot have liked it, but he had a high idea of military discipline, and during the years he overran the western counties he committed those actions of rapine and cruelty which have loaded his name with reproach. Through his restless activity he struck terror into the hearts of the peasantry, and his troopers were so ubiquitous that they were known as "the ruling elders of the Kirk."

After that Covenanter's blunder, the murder of Archbishop Sharp on Magus Muir on the 5th May, 1679, Graham was called upon to exercise increased vigilance. And there was need, for the Covenanters were growing more and more determined in their cause. On Sunday,

the first June, Graham came up with a considerable number of the men of the Covenant, exceedingly well posted on the marshy lands on the farm of Drumclog. South and north the ground sloped gently down to a soft, boggy hollow, through which ran a slow stream fringed with stunted alder bushes. At the foot of the southern slope, and with the burn between them and the enemy, the Covenanters, to the number of a thousand men, were artfully drawn up. Those who had fire-arms were nearest the stream, and these were backed by a line of pikemen. The pikemen were again backed by a line bearing various kinds of improvised weapons. At the extremities of their line were two small bodies of horse. Graham had under his command about 500 infantry and cavalry. The attack commenced with a skirmish of musketry. Hamilton, seeing his men were no match for the marksmen of Graham's Foot, ordered them to the attack. Graham was precipitate, and poured down his troopers on the foe. In the swampy ground his horsemen were of little account and got badly cut up. Claverhouse fought personally with the most desperate valour.

“ The leader rode among them  
On his war horse black as night ;  
Well the Cameronian rebels  
Knew that charger in the fight.’

With his own hand he recaptured one of his standards. But his individual prowess was vain. The Covenanters, led as they were never led after, fought with a valour equal to his own. Unable to manoeuvre, the cavalry of Claverhouse broke and fled, and the day was theirs. Graham narrowly escaped being taken. The victors lost but three men, whilst thirty-six dragoons were killed.

When the broken rabble streamed past the knoll, on which John King, a perfervid Covenanting preacher, was loudly chanting a psalm, he stopped in his singing, and with an audacity worthy of Gabriel Kettledrummle, bawled at the pitch of his voice to Claverhouse an invitation "to stay the afternoon sermon." Three weeks later, at Bothwell Bridge, the Covenanters had a splendid opportunity of showing the stuff of which they were made; but, torn by internal jealousies, and disputing amongst themselves when they should have been fighting, their victory at Drumclog was more than revenged. At Bothwell Bridge Claverhouse was present, but was not called upon to come into action.

The veerings of love are frequently curious, often unaccountably capricious and extraordinary. When it was whispered that Claverhouse had set his affections on Jean Cochrane, people wondered, and with more reason than is often displayed in such cases, how of all ladies in the world he had thought of her. Jean was the youngest of a family of seven, a daughter of William, Lord Cochrane of Dundonald. She thus belonged to as strong and staunch a Presbyterian family as could be found in Scotland. The Edinburgh people said the country was to have the spectacle presented to them of the strong Royalist Samson getting his locks shorn in the lap of the Whiggish Delilah! Lady Catherine Cochrane, Jean's mother, when she heard that her daughter was going to marry John Graham of Claverhouse, was beside herself with rage. When Dundee's mother was made acquainted with the proposed match, her moral sense was also terribly shocked. When she heard of the consummation of her son's nuptials, it is said that she knelt and fervently prayed to God that "should He see fit to permit the unworthy couple to go

out of the world without some terrible token of His indignation, He would be pleased to make her some special revelation, to prevent her from utterly disbelieving in His providence and justice." The Marquis of Hamilton tried to get the King to countermand the marriage. The latter action touched Claverhouse in a tender place, and stirred his blood. "I will, in despite of them," he said, "let the world see that it is not in the power of love, nor any other folly, to alter my loyalty. . . . As for the young lady herself, I shall answer for her. Had she not been right principled, she would never, in spite of her mother and relations, made choice of a persecutor, such as they call me." And Jean stood unflinchingly by her lover whilst he fought out the Killiecrankie fight of his affections to a better than a Killiecrankie issue. Claverhouse settled on Jean £270 a year, and the marriage was pushed forward. On the 10th June, 1684, at Paisley, John Graham, a handsome bachelor of 41, led to the altar the young Jean Cochrane. A poet of the day wrote of her :—

" She while she lived, each woman did excel  
In everything which we perfection call ;  
It seems the gods designed her outward form  
Their masterpiece and standard uniform."

Although the mothers did not attend the marriage, it went on as all marriages do in the circumstances—well enough without them. But Claverhouse's marriage had a close which few marriages have. Whilst the ceremony was proceeding, news reached the church that the Whigs were up. The blessing had scarcely died on the clergyman's lips, and the congregation had hardly realised the situation, when the groom had sprung to the stirrup and was off. His horse's hoofs clattering away in the dis-



tance was witness enough that it was not yet in the power of love or any other folly to alter his devoted loyalty. Not till the beginning of August was he able to join his wife in the retirement of Dudhope; and in the few stormy years that were yet spared to him there is evidence that the young wife must have enjoyed but little of her husband's society.

The connection of Claverhouse with the drowning of the Wigtown martyrs—Margaret Maclachlan and Margaret Wilson—has not been sufficiently established. Apart from that sad affair, the darkest deed, and one for which he was undoubtedly responsible, was the murder of John Brown of Priesthill. Wodrow says, that when tears and entreaties could not prevail, and Claverhouse had shot him dead, the widow said to him, "Well, sir, you must give an account of what you have done." Claverhouse answered, "To men I can be answerable, and as for God, I will take Him into my own hand." Patrick Walker, the pedlar, who says he received his version of the story from Brown's widow, avers that Claverhouse did not shoot this worthy and pious man with his own hand, but that it was done by six of his soldiers. Claverhouse's *own account* of this affair has now been unearthed, and is as follows:—"On Friday last, amongst the hills betwixt Douglas and the Ploughlands, we pursued two fellows a great way through the mosses, and in end seized them. They had no arms about them, and denied they had any. But being asked if they would take the abjuration, the eldest of the two, called John Brown, refused it; nor would he swear not to use arms against the King, but said he knew no King. Upon which—and there being found bullets and match in his house, and treasonable papers—I caused shoot him dead, which he suffered very unconcernedly."

The case of Andrew Hislop is full of pathos. He was the son of a poor widow, and a Covenanter having died in her house, he was traitorously brought before Claverhouse and Westerhall, by one Johnstone, an apostate Presbyterian. Westerhall voted for the young man's instant death. Claverhouse resisted and pled for his life. Westerhall stood firm; and at last Claverhouse yielded, saying—"The blood of this poor man be upon you, Westerhall, I am free of it." That the masterful Claverhouse should not have stood firm in this case is wholly unaccountable. I fear the greatest admirer of Claverhouse must conclude that the blood of this widow's son is also spilt at his door. These are the two chief deeds of this kind which have rendered Dundee's name infamous.

After the landing of the Prince of Orange, Dundee, in November, 1688, visited King James VII. in London. He urged upon that faint-hearted monarch the propriety of taking immediate action. He undertook to raise 10,000 troops and drive William out of the country. But what could be made of a King who, in a serious crisis of his fortunes, took more interest in fighting a main of cocks than in defending and holding his crown. James fled to France, and Dundee rode northward at the head of sixty faithful troopers. He attended the Convention at Edinburgh, but believing his life was not safe, he retired to Dudhope. The Convention ordered his return. He refused, and pushed northward to rally the clans. The Government offered £30,000 for his head, and sent after him in pursuit General Hugh Mackay, with a well-equipped army. In a short space Dundee performed marvels of generalship and tactical ability. In the swiftness and dexterity of his movements he completely out-manceuvred Mackay. Both generals being

anxious to gain Blair Castle in Athole, the two armies, on Saturday, the 27th July, 1689, found themselves facing each other at the head of the Pass of Killiecrankie. Dundee had under command 2000 men, and Mackay had about double that number. Mackay's men were disposed in the haughs, with the Garry in the rear, and behind the Garry the inhospitable mountains. He was in a trap from which only victory could deliver him. This was Dundee's game. He had got the army into a position where it could not only be beaten, but annihilated. To prevent outflanking movements, Dundee's army occupied the hillside. Lochiel was strongly opposed to Dundee taking personal part in the fight. Claverhouse begged that, like the commonest clansman, "he might be permitted to do a harvest-day's darg for the King." Dundee delivered a brief address to his troops. The sun set. The clansmen cast off their brogues and plaids. The pipes sounded, and the clans came down the hill. As they descended, slowly at the first, Mackay poured into their ranks a hot fire. When they came to the level ground the Highlanders discharged their muskets. Then, throwing their fire-arms away and drawing their claymores, with a terrific yell they burst, with the impetuosity of one of their own mountain torrents, on the ranks of the foe. The charge was so rapid that Mackay's troops had no time to fix their bayonets when the broadswords were among them dealing death at every stroke. The onset was irresistible, and the Southrons fled like sheep. They were butchered in the Pass. They were drowned in the Garry. Mackay did all mortal man could do. He stood firm. But it was in vain he attempted to rally his men; in vain he spurred his charger into the thick of the flashing broadswords. Mackay left 2000 men dead on the field. Dundee's loss

is estimated at 900. Had the Highlanders not been attracted by the prospect of loot, it is probable Dundee's game would have been played out, and not more than a score or two of the Government army been left to tell the tale. The battle of Killiecrankie was, on the part of Dundee, a finely planned and bravely executed piece of military work. But it was not the will of Providence he should reap from his victory anything beyond posthumous renown. As he waved his troops to the attack, a random ball struck him beneath the armpit, and wounded him fatally. That the shot was fired by one of his own troops, namely William Livingston, who had become possessed of a passion for his wife, is merely a popular delusion. At that moment that gentleman was lying a close prisoner in the Tolbooth in Edinburgh. Lady Dundee bore her husband one son, who died in infancy. It was thus Viscount Dundee passed to his rest and his account, a man in the inscrutable Providence of God a terror and a scourge to the people of Scotland.

## CHAPTER VI.

The First Laird Livingston—The Second Laird—The Third Laird—Flodden—The FIRST BARONET—Darnley and Mary—Banishment—Restoration—A Juryman in the Morton Trial—Earl of Lennox Arrested—Kilsyth Befriends Him—Divorced—THE SECOND BARONET—His Accomplishments—Fits out a Fleet—His Estates and Wealth—The FIRST VISCOUNT KILSYTH AND LORD CAMPSIE—Defends his Castle—Overpowered by Cromwell—Disgraceful Conduct of Cromwell's Troops—The Castle Burnt—The Supplication of the People—Cromwell's Act of Pardon—Cromwell and the Provost of Glasgow—Charles raises Sir James to the Peerage—The SECOND LORD KILSYTH—Changed Opinions—In Parliament—Resigns Commission—Resigns his Estates—His Vacillation and Character.

THERE have been four lairds, four baronets, and three viscounts in the Livingston line, proprietors of the Kilsyth estates.

The First Laird :—The noble house of Kilsyth was founded by William Livingston, the younger son of Sir John Livingston of Callendar, who fell before the prowess of Hotspur at Homildon Hill in 1402. He was established in Kilsyth by his father, who bestowed upon him the lands of Wester Kilsyth. Marrying Elizabeth, daughter of William de Caldcotis, a relation of his own within the forbidden degrees of consanguinity, he had to obtain a dispensation from the Pope before his nuptials could be consummated. Along with this lady he obtained the estate of Greden in Berwickshire.

The Second Laird :—William, the first proprietor, died in 1459, and was succeeded by his eldest son, Edward,

commonly called Edward Livingston of Balcastle. He married a daughter of Thomas, Lord Erskine, and died October, 1486.

The Third Laird:—Edward was succeeded by his



A handwritten signature in cursive script, reading "William Lord Livingston". The signature is written in dark ink and is highly stylized, with long, sweeping flourishes.

SEAL AND AUTOGRAPH OF WILLIAM, SIXTH LORD LIVINGSTON.  
*From original Charter at Colsiun House, dated 15th March, 1560-1.*

oldest son, William Livingston, who appears to have been a man of considerable mark. In cases of dispute his counsel was often sought after. He was slain in the

memorable but disastrous battle of Flodden. The right wing of the Scottish army was under the charge of the Earls of Lennox and Argyll. It was under the former that William Livingston marched, and while fighting beneath his standard that he fell.

“ The English shafts in volleys hail’d,  
 In headlong charge their horse assail’d ;  
 Front, flank, and rear, the squadrons sweep  
 To break the Scottish circle deep  
     That fought around their King.  
 But yet though thick the shafts as snow,  
 Though charging knights like whirlwinds go,  
 Though billmen ply the ghastly blow,  
     Unbroken was the ring :

“ The stubborn spearmen still made good  
 Their dark impenetrable wood,  
 Each stepping where his comrade stood  
     The instant that he fell.  
 No thought was there of dastard flight,  
 Linked in the serried phalanx tight  
 Groom fought like noble, squire like knight,  
     As fearlessly and well :  
 Till utter darkness closed her wing  
 O’er their thin host and wounded King.”

The Fourth Laird :—Having married a daughter of the House of Montrose, the hero of Flodden was succeeded by his son, William Livingston, who having married a daughter of Sir Duncan Forrester of Garden, and dying in 1545, was succeeded by his grandson Sir William Livingston, first baronet of Kilsyth.

The First Baronet :—The first baronet occupied, if not a great, still a most respectable and prominent place amongst the men of his time. The baronetcy arose out of that dark affair, the connection of Darnley with Mary Queen of Scots. On the 15th May, 1565, the Queen

having, at Stirling, created Darnley, who was soon to be her husband, Lord of Armanach and Earl of Ross, to celebrate his accession to his new titles, the new lord was instrumental in getting fourteen gentlemen of his acquaintance knighted. Amongst the new creations was William Livingston of Kilsyth. It is interesting to notice, in the light of recent conflicts, that Sir William sat on the jury which raised John Erskine to the earldom of Mar. When Queen Mary was in captivity, the ministers of Elizabeth took the utmost precautions for the isolation of the Queen from her Scottish friends, who would very willingly have raised her again to the throne. Setting a close watch on all persons passing between England and Scotland, the bearer of a letter from Sir William Livingston was arrested. The contents of the letter were of a compromising character, and Walsingham, Elizabeth's secretary, was greatly enraged, believing that his friend Sir William was acting towards him a double part. It is not clear that his attempt to establish communication with Mary was the cause, but, nevertheless, at this time Sir William was banished several years from Scotland. When he is next heard of, in 1574, he is pardoned by the Regent on account of "his great repentance," and having repaid Walsingham a considerable loan which that minister had never expected to receive, he is once more in favour with the English authorities. On the 15th October, 1580, Sir William was appointed Gentleman of the Bedchamber to James the VI., and when in the following year, Morton, the late Regent, was tried for high treason on account of his supposed complicity in the murder of Darnley, Sir William Livingston was one of the jury of sixteen appointed from among the nobles and gentry of the land who brought in a verdict of guilty. The result of the finding was the execution of Morton.



After the Raid of Ruthven, the Earl of Lennox was arrested and sent to London. Sir William stood by his friend and neighbour in his adversity. He accompanied him to London, and, at an interview with Elizabeth, so softened the Queen's heart that Lennox was allowed to depart peaceably to France. But for Kilsyth's intervention there can be no doubt the most severe judgment would have been meted out. Sir William bore northward the letter to James, which said that it was for his sake Lennox had been treated "otherwise than he deserved." This was the last affair of importance in which Sir William was engaged. His wife, Lady Christian Graham of Menteith, whom he had infest in the lands of Inchterff, divorced him towards the close of his life. The particulars of the charge do not appear. He died near the end of the century.

The Second Baronet:—The first baronet left one son, Sir William, and two daughters. Sir William Livingston succeeded his father in the estates. He was a man of much learning, solid parts, and great aptitude for business. On the 2nd July 1601 he was admitted a Privy Councillor. As a minor baron he attended on five separate occasions, between 1599 and 1609, the meetings of the Estates, and in the course of the latter year he was appointed one of the Lords of Session. The people of the Western Isles having committed great depredations on the peaceable inhabitants of the mainland, the Baronet of Kilsyth, along with the "Captain of the West Seas," was ordered to arm two ships of sixteen and twenty guns for the destruction of these petty marauders and buccaneers. He was not only a man of talent but also of large means. Besides the barony of Kilsyth, he acquired the estate of Herbertshire, near Denny, the lands of Kincaid and Birdston in Campsie; the superiority of the lands of

Glorat in Campsie; and also the lands of Duntreath. This second baronet was the wealthiest of all the Livingstons of Kilsyth, and the most powerful and respected. The reader may well linger for a little over his name and possessions, for in a brief period, and in the tumult of revolution and Covenanting strife, his great estates were to be entirely wasted and his line terminated. He was twice married. First to Antonia de Bord, a French lady. Secondly, to Margaret, daughter of Sir John Houston of that Ilk. He died 1627. He was succeeded by his grandson, who was, however, only in possession six years. The third baronet left a son and three daughters. The son succeeded his father, but dying in his minority and unmarried, he was succeeded by his great uncle, Sir James Livingston, the son of the Lord of Session by his second marriage.

The First Lord Kilsyth:—A study of the life of Sir James Livingston, who became the first Lord Kilsyth, clears up various matters of interest, but regarding which prevalent views are hazy in the extreme. Sir James Livingston was served heir to the Kilsyth estates on the 23rd April, 1647. He immediately on entering into possession of his inheritance became a member of the War Committee for the Sherifdom of Stirlingshire. Being a staunch Royalist, when Cromwell invaded Scotland he at once offered to defend his castle at Kilsyth against the English. King Charles II. gratefully accepted his offer and returned him his best thanks. In defending his castle, situated some distance beneath Allanfauld farm, he was by no means able to withstand the assault of the Protector's Ironsides. Cromwell's troops first took the castle, then quartered themselves on the tenantry of the estate, and finally burnt the castle to the ground. The garrison tyrannised and plundered in every direction,

and the parishioners were reduced to great extremities. The people having gathered into the castle for safety all their stores, clothes, linen, and valuables, when the building was fired the soldiers behaved in the most cruel and heartless manner. Having formed an armed circle round the castle, they refused to allow them to secure any portion of their effects from the flames. When the garrison departed, the parish was in the depths of penury and want. On the 6th June, 1651, "The Supplication of the Tennents of the Lands of Kilsyth" (See Appendix I.) was placed before the King and remitted to the Committee of Estates, with an earnest recommendation that the prayers of the sufferers should be granted. The matter of the petition was prospering when the Scottish army, meeting with a severe defeat at Worcester, the claims of the Kilsyth people were lost sight of in the press of still graver concerns.

When Cromwell's "Act of Pardon and Grace to the People of Scotland" was proclaimed at Edinburgh on the 1st May, 1654, Sir James Livingston, on account of his Royalist proclivities, was expressly excepted from the operation of its clemency, and he was arrested and imprisoned in Edinburgh Castle. While he lay in prison, his second mansion, in the garden of which the parish church is now built, was garrisoned by a party of Royal Highlanders. Fearing it might be used for a depot of the southern army, when they took their departure, rather than run the risk of letting it fall into Cromwell's power, they burned it with their own hands. No wonder Sir James felt bitterly when, in prison, the news came to him of this foolish action. He had the exceeding misfortune at this crisis of having his property wasted at the hands of both friend and foe alike. It has to be said in this connection that the original house at Colzium

consisted of both a tower and fortalice, and was the modest residence attached to the eastern barony which extended from the Garrel to the boundaries of Denny. This tower-house shared the same fate as the other two mansions, and was burnt and wasted about the same time as the Allanfauld Castle. There is no clue to the date of the erection of these three mansions, and with the exception of a small part of the house of Colzium, there remain no traces of their existence.

On the 10th October, 1650, Oliver Cromwell addressed from Kilsyth a letter from Kilsyth Castle to the Provost of Glasgow, informing him that he would not harm the inhabitants of that town if they kept to their houses. After his release from prison Sir James enjoyed a few years of tranquillity, and after the restoration of Charles II. he sat in the Scottish Parliament as a representative of the shire of Stirling. The time was opportune, and in July, 1661, he brought before Parliament his claims for the losses sustained by him in the troubles of the time. These claims covered a period from 1645, when his lands were overrun by the followers of Montrose, to the burning of his mansion-house in 1654. In the petition the claims of the tenantry were also embodied. A committee of enquiry was appointed, and after the fullest investigation the damages were valued at over 200,000 pounds Scots. After the committee had given in their report, Charles II. by patent under his hand raised Sir James to the peerage under the style and titles of Viscount of Kilsyth and Lord Campsie. The patent is dated 17th August, 1661. The title was all the restitution ever made either to Lord Kilsyth or the people of the parish for the great losses sustained through the plunderings, quarterings, burnings, and rapacities of Cromwell. The honour would no doubt be appreciated

by such a stern Royalist as the new lord, but it had come too late to be long a measure of gratification. Just three weeks after the patent was issued, and at the age of 46, he died in London. His wife was Euphémie, daughter of Sir David Cunningham of Robertland, and she bore him two sons and two daughters.

The Second Lord Kilsyth:—James Livingston, the second Viscount Kilsyth and Lord Campsie, was served heir to his father, by instruments dated the 11th May, 1664, and 3rd May, 1665. In the life of the second viscount there is a great deal that is unaccountable. He either did not hold the Royalist traditions of his family, or held them slightly. It is probable his deepest sympathies were with the Covenanted party. Napier hints that he was insane. Certain facts of his career are greatly significant, and may be allowed to speak for themselves. Holding an officer's commission in the Royalist army, he was still suspected of being far from favourable to the interests of King Charles II., and although his family had been in high favour, he never was employed on any public service either by Charles or James. In 1686 there came a crisis. He held a seat in the Scottish Parliament, but James being anxious to pass the "Act of Toleration," gave orders to his ministers that they should see to it, that all who had seats in the House, and who were officers obnoxious to the Government, should be called upon to resume their official duties. Lord Kilsyth was one of those so called upon. In plain terms the command meant the resignation of his seat. His lordship took a firm step. Rather than resign his seat, he resigned his commission. The clouds were now darkening, and the storm was soon to break. In the troubles that ensued Lord Kilsyth took no part. He probably kept quiet, because he regarded the cause with

which he was associated in heart, namely, the cause of the National and Covenanting party, as hopeless. That such was his belief may be gathered from the fact that in 1680 he resigned his lands and estates in favour of his younger brother William, a Royalist of the most pronounced type. All he reserved for himself was 4000 merks, to be paid annually, and the mansion-house of Colzium for his use during his lifetime. It was a fatal blunder. Instead of this action saving his land to the Livingstons, it was the very means which secured their complete confiscation after William had landed at Torbay, and the National party had fought their long and bitter fight to a victorious termination. That he had failed to discern the signs of the times was soon made clear to him. After his brother had been convicted of complicity in the plot to take over certain troops to the side of Claverhouse, he and the people of Kilsyth had to obtain from the Privy Council "a protection order," to guard them against the oppression to which they were subjected by the soldiers of King William. It is very easy to fling at the memory of Lord Kilsyth bitter charges of facility and incapacity; it is easy to say he should have always acted in the brave spirit he showed when he flung down his commission, and that he should have given his sword as well as his heart to the Covenanters. It is easy to make these charges now, but it is not to be forgotten that it is not so easy to cut one's self wholly adrift from the long and honourable traditions of a great family; not so easy in a time of envenomed conflict for a man who wishes to do the right to see clearly or act decisively. The second Viscount Kilsyth and Lord Campsie died a bachelor in 1706.

## CHAPTER VII.

WILLIAM LIVINGSTON, LAST LORD KILSYTH—Case of Betty Whytfoord—Marches into England—The Edinburgh Convention—Attempt to join Dundee—Arrested—Critical Position—Appeal for Mercy—Banishment—Marries Lady Dundee—The Exchanged Rings—Utrecht—Lady Livingston Killed—Presbyterian Plots—Exposure of Lady Livingston's Remains—A Picturesque Description—Sir Archibald Edmonstone's Letter to Napier—Lord Kilsyth and the French Plot—Again Arrested—"The Standard on the Braes o' Mar"—Battle of Sheriffmuir—Lord Kilsyth Flees—The Last of the Kilsyth Livingstons.

THE life of William Livingston, third and last Viscount Kilsyth, is inwoven with the destinies of the Scottish people at a most critical period of their history. He was born on the 29th March, 1650, and educated at the University of Glasgow. On leaving college, and being a younger son, he naturally adopted the profession of arms. His life was spent in the midst of the troubles of his time, and is full of romance and adventure. His career brings into view the final efforts of the Jacobites for supremacy, the extinction of their hopes in 1715, and the triumphant establishment of the religious liberties of the Scottish people. His first appearance on the stage of life to a less enterprising and buoyant spirit would certainly have been ruinous. Having fallen in love with Miss Betty Whytfoord, a daughter of Sir John Whytfoord of Milneton, this lady found herself compelled to raise against him in the Court of Session an action for

breach of promise of marriage and seduction. On the 1st March, 1684, he was summoned before the Court to give his reasons for not implementing his promise. Lord Kilsyth was in London, and begged for delay on account of illness. Lord Fountainhall, who tried the case, repelled the plea, with the remark "that it was convenient for defendants in such cases to simulate sickness on the date of the meeting of the Court." The case went against him by default. In 1685 he was returned a member of Parliament for Stirlingshire, and in the same year he was



COLZIUM HOUSE.

appointed Commissioner of Estates. His duty was to see that his county paid its proportion of supplies voted by the house. He had only sat in Parliament two years when he abandoned politics for the more stirring associations of a military life. When James VII. was dreading the invasion of the Prince of Orange, he turned his eyes to the North and summoned his Scottish troops to his assistance. In 1688 the Scottish army marched southward under the command of General Douglas, who afterwards deserted to the enemy. Livingston was one



of his officers, and held the position of Lieutenant-Colonel. It was an ill-starred expedition. James fled. The officers joined the standard of William. The soldiers attempted to march back to Scotland, but were finally surrounded by Dutch and English troops, and compelled to lay down their arms. Lord Kilsyth had been carried along by the current. Before he could well realise his position he found himself an officer in the army of William, an army called upon to prosecute his cause in the field. At the famous Convention held in Edinburgh, March, 1689, he was present at the memorable tavern dinner, where a number of those like-minded with himself pledged the health of James and drank destruction to his enemies. On the 18th, Claverhouse, having fled to Dudhope, near Dundee, was proclaimed a traitor, and Mackay was sent in his pursuit. Claverhouse fleeing northward, Mackay threw into Dundee two troops of dragoons in command of Lord Kilsyth, who at once communicated with Lady Dundee, resident at Dudhope. Kilsyth informed her ladyship of the state of his mind, and assured her he was ready along with his troops to join her husband's cause so soon as a favourable opportunity should present itself. When Claverhouse heard from his wife of the promised support of Lord Kilsyth, hotly pursued though he was, with his usual adroitness he gave Mackay the slip, and on the 13th May, 1689, he suddenly appeared before the walls of the town from which he took his title. He had hoped that so soon as he showed himself he would be joined by Kilsyth and his dragoons. This would certainly have occurred, but when his Lordship gave command to his troopers to march out, he was thwarted by Captain Balfour, a subordinate officer, who by some means had got an inkling of the plot. Balfour's influence was so power-

ful with the men, that, believing he would get but few followers, Kilsyth thought it best to keep his own counsel and let the matter drop in the meantime. Hours were precious, and Claverhouse, unwilling to risk an attack upon the town, at once struck northward toward the Angus Highlands. When Mackay in his turn was retreating before the gathering army of Claverhouse, he was joined on the Spey by Kilsyth and his troopers. Mackay had heard whispers of his disaffection, but was loath to believe the story. Thinking, however, that discretion was necessary, he placed Kilsyth and his men in a position where they were surrounded by English horse. The consequence was that the favourable opportunity for which Kilsyth waited never came. Mackay very soon got his eyes open to the nature of the conspiracy which Kilsyth had been planning. Having been strongly reinforced, rather than retreat further before Claverhouse he resolved he would suddenly turn upon him and attack him. Unaware how his enemy had been strengthened, Dundee was lying at Edinglassie, on the Don, in fancied security, while Mackay was creeping upon him stealthily in the hope of overwhelming him by a sudden surprise. Kilsyth trembled for the fate of Claverhouse when he saw the scheme of destruction which Mackay was preparing for him. Despatching one provençal, his sergeant, along with his personal servant, he sent to Viscount Dundee and warned him of the jeopardy in which he stood and the bolt that had been forged against him. The messengers discharged their duty, and Dundee was saved. Before, however, the emissaries had time to return, Mackay had commenced his advance on Dundee's encampment. When he reached it he found to his chagrin the place deserted and his plans upset. Close to the camp the two messengers

were found hid in the woods. They were immediately pounced upon and examined. Mackay's eyes having been opened, he did not allow the grass to grow beneath his feet. Lord Kilsyth, along with three captains, one lieutenant, and several dragoons, was at once arrested. They were sent to Edinburgh, and each was confined in a dungeon in the Tolbooth until such time as they should be brought to trial. Mackay advised that the emissaries who had been captured near the camp should be put to death, and, that the full truth might be elucidated, that the other troopers should be put to the torture. At this juncture Lord Kilsyth's position was critical in the extreme. He had been the leader of the conspiracy beyond doubt, and William being every inch a soldier, and well aware of the enormity of his offence, it is highly probable the signing of a warrant for Kilsyth's execution would not have caused him the slightest concern. Kilsyth's friends were both powerful and influential, and they did everything they could to save his head. After the court-martial, Kilsyth's case was delayed, and it is supposed the good offices of Dalrymple and Melville were secured by substantial bribes. Be this as it may, to the crime of conspiracy Kilsyth certainly did not add that of murder. The story that Claverhouse received his death-wound from the hand of Kilsyth that he might marry his widow is found upon investigation to be a mere popular imagination. When the battle of Killiecrankie was fought, Kilsyth was lying a close prisoner in the Tolbooth waiting the pleasure of the King. The Government were unwilling to proceed to extremities, but the nature of the doom hanging over his head, united to the irksomeness of the suspense and the privations of prison life, so thoroughly broke down the spirit of Kilsyth that he wrote and forwarded to William an appeal for mercy

couched in pitiable language. The King read his un-officerlike letter and spared his life. The rents of his estates were, however, sequestrated, and for the next five years he remained a prisoner. Kilsyth's captivity terminated on the 10th May, 1694. On that day the Scottish Council received a letter from the King making intimation that William Livingston was to be liberated on the condition of his leaving "the three kingdoms," and that he was not to return without the King's permission under penalty of one thousand pounds sterling. Livingston took passage on board a Dutch vessel from Leith to Holland. The ship not being ready to sail on the expiry of the short period of grace granted him, he received a further extension of time. Kilsyth used the interval allowed him in bringing to a termination the addresses he had been paying to Jean Cochrane, the widow of Viscount Dundee. These addresses must have been paid for the most part by letter, as the opportunities afforded them for meeting during the period of Kilsyth's imprisonment were of the very scantiest kind. Around this marriage there clusters a large amount of romantic tradition, and not the least interesting of these stories is that which recounts the curious episode of the exchange and loss of the engagement, or betrothal, rings. The late Sir Archibald Edmonstone said that the marriage of Kilsyth with the beautiful widow of Claverhouse took place at Colzium, and that they met there about a year after the battle of Killiecrankie. At this meeting Kilsyth presented Lady Dundee with a gold ring as a pledge of his affection. As bad luck would have it, the lady dropped the ring the next day in the garden. The circumstance was regarded as of evil omen, and a liberal reward was offered to the fortunate finder. The offer proved fruitless, and after nearly a century had rolled away the in-

cident was passing rapidly into oblivion. When, however, in 1796, the ring was discovered in a clod of earth by the gardener when he was digging, the whole story was once more brought freshly to the recollection, and the newly found ring was at once held to be the lost ring of Lady Kilsyth. It is a hoop of gold without any stone, and of the intrinsic value of ten shillings. It is ornamented on the external surface with a myrtle wreath, and on the internal surface it bears the inscription, "*Zours onlly and Euver.*" But this is not all. Some years after another gold ring was found not very far from the spot where the first was discovered. This second ring is larger, and bears the inscription, "*Yours till dathe.*" Of the loss of this second ring there is no tradition, but it may well be supposed it was the ring Lady Dundee gave to Lord Kilsyth. Both rings are now at Duntreath, and in the possession of the present Sir Archibald Edmonstone. The story is romantic, and may be defective in its details, and the hands of the lovers are long cold, but the rings and their inscriptions remain the tangible and visible memorials of an extinct passion. Having accompanied her husband to Holland, Lady Kilsyth some time afterwards gave birth to a son. They took up their residence at Utrecht in a very modest house. The roof of it was loaded with turf, which served the purpose of fuel. One afternoon in October, 1695, Kilsyth had two friends to dinner. One of his guests, a Mr. Blair, left early, but the other lingered on into the evening. In a moment, through the weight of the fuel, the joisting gave way, and the little party were buried beneath the turf and rubbish. After three quarters of an hour Kilsyth and his friend were extricated. Lady Kilsyth, however, and her infant son, along with Mrs. Melville, the nurse, perished. To his

wife Lord Kilsyth was greatly devoted. Whatever the enormity of his original offence, there can be little doubt that the sudden and appalling visitation which had desolated his hearth softened somewhat the hearts of his political opponents, and made the period of his exile much shorter than otherwise it would have been. The broken-hearted man stanchd his grief by honouring as he was able the poor remains of wife and child. Using the most costly nards and ointments, he had the bodies embalmed after a manner worthy of the time of the Pharaohs. A year after, when the purpose of his heart in this particular was accomplished, he recrossed the German Sea, and deposited the embalmed bodies in a vault in the churchyard of Kilsyth. The burial service was conducted amidst the greatest pomp and ceremony. There was an enormous crowd, and the county had never seen a costlier funeral.

The Presbyterian preachers made more of Lady Kilsyth's death than they were entitled to do. They represented it as a witness of that divine vengeance which would sooner or later overtake the enemies of the Covenant. Wodrow writes:—"Lady Kilsyth, the relict of Clavers, was very violent against the Presbyterians, and it is said she used frequently to say she wished that day she heard a Presbyterian minister, the house might fall down and smother her, which it did." The story referred to is to the effect that, on the morning of the day on which she was killed, she had gone to hear Mr. Robert Fleming, one of Scotland's banished pastors. Dr. Rennie, on the other hand, gave credence to a story he found floating in the parish, which laid the whole blame of Lady Kilsyth's death on the Covenanters. There being at that time a considerable number of members of Scotland's persecuted Church in Holland, it was

said they entered into a plot with the landlady of a meeting-house for the destruction of a number of the Scottish nobility, who had been the cause of their banishment and sufferings. Having previously sawn through the supports of the roof of the hall, when the company was assembled, at a signal it was let fall upon them with the most disastrous consequences. Dr. Rennie represents Lady Kilsyth and her child as the victims of this Presbyterian plot, and gives 1717 as the date, although she had already been dead twenty-two years.

Dr. Rennie was a much better natural philosopher than historian, and when he describes things that came under his own personal observation, there could not be a more faithful or luminous witness. To him we are indebted for a narrative of the circumstances attending the desecration of Lady Kilsyth's grave. It was communicated to "A Tour through the Highlands," by Dr. Garnett, and accompanied by a drawing of Lady Dundee and her child as they appeared in the coffin, by an artist named Watts. The features are regular, and the face still beautiful, as if her ladyship had fallen into a gentle and peaceful slumber. On the right cheek there is the mark of the blow which she received in the accident, and the child at her feet gives to the drawing a touch of tenderest pathos. The first exposure of the remains has been attributed to some young men, students of the University of Glasgow.

"The body was enclosed," writes Dr. Rennie, "first in a coffin of fir; next in a leaden coffin nicely cemented, but without any inscription; this was again covered with a very strong wooden coffin. The space between the two was filled up with a white matter, somewhat of the colour and consistency of putty, apparently composed of gums and perfumes, for it had a rich and delicious

flavour. When I was a boy at school I have frequently seen the coffin in which she lies ; for the vault was then always accessible and often opened. But at that time the wooden coffin was entire. Indeed, it was only within a few years that it decayed. Even after this the lead one remained entire for a considerable time, but being very brittle and thin it also began to moulder away ; a slight touch of the finger penetrated any part of it. In the apertures thus made nothing was seen but the gummy matter above mentioned. When this was partly removed, which was easily done, being very soft, and only about an inch in thickness, another wooden coffin appeared, which seemed quite clean and fresh. But no one ever thought of opening it till the spring of 1796 [? 1795], when some rude and regardless young men went to visit the tomb, and, with sacrilegious hands, tore open the leaden coffin. To their surprise they found under the lid a covering of fir as clean and fresh as if it had been made the day before. The cover, being loose, was easily removed. With astonishment and consternation, they saw the bodies of Lady Kilsyth [Viscountess of Dundee], and her child, as perfect as the hour they were embalmed.

“For some weeks this circumstance was kept secret ; but at last it began to be whispered in several companies, and soon excited great curiosity. On the 12th June, while I was from home, great crowds assembled and would not be denied admission. At all hours of the night, as well as of the day, they afterwards persisted in gratifying their curiosity.

“I saw the body soon after the coffin was opened. Every feature and every limb was as clean and fresh, and the colours of the ribbons as bright, as the day they were lodged in the tomb. What rendered the scene



more striking and truly interesting, was, that the body of her son and only child, the natural heir of the title and estates of Kilsyth, lay at her knee. His features were as composed as if he had been only asleep. His colour was as fresh, and his flesh as plump and full, as in the perfect glow of health. The smile of infancy and innocence sat on his lips. His shroud was not only entire, but perfectly clean, without a particle of dust upon it. He seems to have been only a few months old. The body of Lady Kilsyth was equally well preserved; and at a little distance, by the feeble light of a taper, it would not have been easy to distinguish whether she was dead or alive. The features—nay, the very expression of her countenance—were marked and distinct, and it was only in a certain light that you could distinguish anything like ghastly and agonising traits of a violent death. Not a single fold of her shroud was discomposed, nor a single member impaired.

“But as no description can give a just idea of the neatness or elegance of her appearance, I therefore refer you to the sketch by Mr. Watts. I have only to lament that his representation was finished chiefly from my description, as the time you saw the body it was much sullied and the shroud injured. But it is as near the original as I can recollect, or as any pencil can express. I can only say, it is not a flattering portrait. Let the candid reader survey this sketch—let him recall to mind the tragic tale it unfolds, and say, if he can, that it does not arrest the attention and interest the heart. For my part, it excited in my mind a thousand melancholy reflections; and I could not but regret that such rudeness had been offered to the ashes of the dead, so as to expose them thus to the public view.

“The body seemed to have been preserved in some

liquid nearly the colour and appearance of brandy ; the whole coffin seems to have been full of it, and all its contents saturated with it. The body had assumed somewhat the same tinge, but this seemed only to give it a fresher look ; it had none of the ghastly livid hue of death, but rather a copper complexion. It would not, I believe, have been difficult for a chemist to ascertain the nature of this liquid ; though perfectly transparent it had lost its pungent qualities, its taste being quite vapid. I have heard that several medical gentlemen carried off small phials of it, but do not know whether they made any experiments with it. The rich odoriferous flavour continued not only in the vault, but even in the church for many weeks, as can be attested by hundreds. All agree it was a mixture of perfumes, but of what kind it is not easy to say ; the most prevalent seemed to be that of spirits of turpentine, and it is certain that this odour continued the longest.

“The head reclined on a pillow, and as the covering decayed, it was found to contain a collection of strong scented herbs. Balm, sage, and mint were easily distinguished, and it was the opinion of many that the body was filled with the same. Although the bodies were thus entire at first, I expected to see them soon crumble into dust, especially as they were exposed to the open-air, and the fine aromatic fluid had evaporated ; and it seems surprising that they did not. For several weeks they underwent no visible change ; and had they not been sullied with dust, and the drops of grease from the candles held over them, I am confident they might have remained as entire as ever, for even a few months ago the bodies were as firm and entire as at the first, and although pressed with the finger, did not yield to the touch, but seemed to retain the elasticity of the living

body. Even the shroud, though torn by the hands of the regardless multitude, is still strong and free from rot. Perhaps the most singular phenomenon is, that the bodies seem not to have undergone the smallest decomposition or disorganisation. Some medical gentlemen having made a small incision in the arm of the infant, the substance of the body was found quite firm, and every part in its original state."

Such is Dr. Rennie's picturesque description, but how he allowed this scandalous exposure of the remains of Lady Dundee to continue is wholly unaccountable, and by no means to his credit. It was not that they might become a parochial spectacle that Lord Kilsyth spent his affection on the remains of his dead wife. The bodies were finally hidden away from the public gaze by the late Sir Archibald Edmonstone. In a letter, dated the 3rd February, 1862, to Napier, the biographer of Dundee and Montrose, Sir Archibald writes:—"About forty years ago the old church of Kilsyth was pulled down and a new one built in a different situation: the vault was, however, preserved, and my factors buried in it. On the death of my last, eleven years ago, when the vault was opened for him, I, to my disgust, found that the sexton had taken up the body of Lady Dundee to put that of Mr. — in its place. I then saw it. It was perfectly shrivelled and discoloured; and what surprised me was, that in the sketch in 'Garnett's Tour,' the child was lying at the feet, whereas now it was lying on her breast; I suppose so placed when the coffin decayed. I immediately ordered the body to be walled up within the vault, so that it would never be exposed again, and I have put up a memorial inscription on the spot. No relic, that I am aware of, was found in the grave."

The unaccountable persistency with which the Jacobites

clung to their belief that the Throne of the country would once more have "its rightful occupant" could have no better illustration than that afforded by the subsequent career of Lord Kilsyth. After the burial of his wife he was elected to occupy his old seat as one of the members for Stirlingshire, and that position he held till the 3rd October, 1706, when, on the death of his brother, he was raised to the Peerage. At that time the country lost its head over the Darien enterprise. The majority of the Scottish nobility and merchants were severely bitten. The bubble burst, and Lord Kilsyth lost the sum of £1000 sterling, which the books of the company show he subscribed on the afternoon of the 31st March, 1696. In 1707 Colonel Hooke, a secret agent from the Court of Versailles and St. Germain's, visited Scotland for the purpose of engaging the disaffected nobility in the interests of the King of France, and stirring up if possible a Jacobite rising. Hooke was the very man for this delicate mission, being wily and wary, and full of deceit and diplomacy. He looked to the Duke of Hamilton and Lord Kilsyth as two men whom he was certain to enlist in the plot. He had an interview with Kilsyth, who was also a commissioner of Hamilton's, at the house of Lord Stormont. Kilsyth insisted that they must be provided with a force of 8000 men and a large sum of money before they could think of entertaining the French proposals. Hooke, upon their agreeing to the scheme, proposed to submit their proposals to the King of France. The other nobles who were present consented to this. Lord Kilsyth, however, stood firm, and would have nothing to do with the conspiracy until he saw both the men and the money. The nobles took Hooke's side, and the meeting grew warm. Finding his counsel set aside by his own countrymen, Lord Kilsyth, "nettled to

the quick, got up, and went away." Afterwards Kilsyth and Hooke had a private interview. Kilsyth was considerably affected at the prospect of the restoration of his King and the deliverance of his country, but he refused to sign the memorial to the French King until he had seen the Duke of Hamilton and disengaged himself of his promise. The two men parted on this understanding, agreeing to meet again at the house of the Countess of Errol. The meeting never took place. The news of an impending French invasion, and the rumour of a Jacobite rising, flew through the country like wildfire. The Government at once arrested the Marquis of Huntly, the Earls of Seaforth and Nithsdale, and the Viscounts Stormont and Kilsyth. They were thrown into Edinburgh Castle, and in April, 1708, they were conducted to London under an escort of dragoons. The French expedition failed, the prisoners were admitted to bail, and the proceedings were allowed to quietly drop. Kilsyth was hated by the Government, but he was greatly popular in Scotland, and he held his seat and voted steadily against the measures for the Parliamentary Union of England and Scotland. When the Act did pass, he was elected to sit in the English House of Lords as one of the sixteen representative Scottish Peers. That was in 1713. Two years later he took those steps and committed those acts of rebellion which brought about his utter ruin and exile. Being a well-known Jacobite, the Earl of Mar invited him to attend the celebrated hunting meeting at Braemar in August, 1715. The ruse was successful, the nobles met, and were able to confer.

“ There ye might see the noble Mar,  
Wi’ Athol, Huntly, and Traquair,  
Seaforth, Kilsyth, and Auldubair,  
And mony mae what reck again.

“ Then what are a' their Westland crews?  
We'll gar the tailors tack again ;  
Can they forestan' the tartan trews  
And Auld Stuart's back again ? ”

The standard of the Pretender was immediately raised. Mar sped the fiery cross through the Highlands, and 10,000 men gathered about him in a wonderfully short space of time. Had this army, full as it was of zeal and energy, been properly handled, there can be little doubt it would have scored for the Jacobites a number of successes, and prolonged the Rebellion for a considerable period. But Mar wanted the qualifications of Dundee and Montrose. He was a man of good parts and soldier-like presence, but as a commander, he was irresolute, tentative, vacillating. The moment the clansmen gathered, he should have acted with boldness and determination. Instead, the slowness of his movements damped the ardour of his followers, and gave Argyll time to rally the Government forces. When the impetuosity of the Highlanders could no longer be restrained, at the head of 12,000 men he marched from Perth to meet Argyll, who was stationed at Dunblane. The forces of Argyll were much smaller, but in point of discipline and equipment they were much superior to those of Mar. Sheriffmuir is of the shape of an inverted saucer. It is a waste, boggy, uncultivated tract, near the ancient cathedral seat of Dunblane. There the two armies met. They found themselves in battle order against each other on the morning of Sunday, the 13th November. Rob Roy was present, but performed the part of an onlooker. Through the nature of the ground the armies were within pistol shot of each other before they came fully into each others' view. The Highlanders pursued their wonted tactics. Throwing aside their

plaids they discharged their muskets with steady aim. Having fired their pieces, they then flung them down, and drawing their claymores, with a fierce yell of defiance dashed on the foe. The right wing of the army was led by Mar in person, and by sheer courage, and the resolute use of dirk and broadsword, he overpowered the Government troops with great slaughter and drove them before him. From the pursuit Mar was called by the news of the disaster which had befallen his left wing. That portion of his army had been outflanked and reduced to confusion by a skilful manœuvre of Argyll's horse. The clansmen retreated, fighting every inch of the ground, till Argyll, afraid of being attacked in his rear, drew off his forces and formed them in battle order. Much weakened and broken, Argyll never imagined but Mar would be immediately upon him like a lion. Mar, however, acted like himself; he failed to take advantage of his position, and drew off his Highlanders. At this juncture an aged clansman, seeing his irresolution, cried in the bitterness of his soul, "Oh for an hour of Dundee." Mar lost 800, and Argyll 610 men, and thus unsatisfactorily terminated the battle of Sheriffmuir. It was a drawn game.

"Some say that we wan, and some say that they wan,  
And some say that nane wan ava' man."

Mar had missed his chance, and the clansmen soon melted away.

Political vengeance quickly followed. The Scottish gentlemen who were taken were tried and executed. Many saved themselves by flight. Amongst these was Lord Kilsyth. He fought at Sheriffmuir, and, having witnessed the uncertain assault, he saw clearly that the

hopes of the Jacobites were extinguished, and also that, so far as he was concerned—an arch-conspirator from his youth—even to dream of mercy was foolishness. With all haste he fled to the Continent. His estates and titles were immediately attainted, and the whole of his property forfeited to the Crown. He survived for eighteen years the disasters of the '15, and “in an advanced age, in perfect judgment, and showing a Christian and exemplary resignation,” he died at Rome on the 12th January, 1733. His second wife was a daughter of Macdougall of Mackerston. Thus perished, in exile and misery, the last of the Lords of Kilsyth, the last of a family than whom the House of Stuart had not more staunch supporters, a family who had risen under their rule to influence and honour, and who in their day of misfortune and disaster had been brought to ruin.



## CHAPTER VIII.

The Covenanters' Graves—THE BATTLE OF KILSYTH—Scottish Army in England—Montrose—Famine—Pestilence—The Story of Bessie Bell and Mary Gray—Montrose's Victories—A Hot Day—Strength of the Armies—The Decoy—The Snare—Charge of Covenanting Dragoons—Onset of M'Leans and M'Donalds—General Engagement—Fearful Carnage—A Romance of the Battle—Gordon's Gravestone.

SCATTERED throughout the length and breadth of Scotland, by the side of busy roads and streets where the strong tide of our modern life is ever ebbing and flowing, in the midst of waste moors where there is nothing but moss and heather and the scream of the lapwing and the curlew, in lonely and rocky mountain glens where the bleating of sheep and the roar of the river are the only sounds that invade the silence, among the islands that stud our coasts, and close to shores ever lashed by the surge of the Atlantic and Northern Oceans, are to be found sometimes a grey boulder, sometimes a rude cairn, sometimes a simple slab, and sometimes a costly monument, marking the resting-place of some of our Covenanting forefathers who fought and bled and died, that their sons might participate in that religious freedom they now so richly enjoy.

Amongst all the places consecrated in the memory of the devout and pious Scotsman, there is none filled with such a mournful interest as the battle-field of Kilsyth. The reason of this is easily understood, for if the numbers

that perished in the "killing time" of our history be estimated at 18,000, then not less than one-third of that number perished in the battle of Kilsyth! Not the Bass Rock—that Patmos of Scottish history—not Dunnottar Castle, not Airds Moss nor St. Andrews, cluster memories more strongly suggestive of the sufferings of our ancestors in that troublous time.

To understand the battle aright, it is absolutely necessary to grasp intelligently the political situation, and realise the social conditions of the people. It is to be noted, in the first place, that the Covenanting troops, of which General Baillie was the nominal, but Argyll the real, head, cannot be taken as fairly representing the martial ardour or fighting capability of the national army. At that time the Scottish army, to the number of 20,000 men, had been sent to England to prosecute the war against the King, and in defence of the religion so dear to Scotland. On various occasions the English Government thanked this army for their discipline, their gallantry, and heroic achievements. At that juncture the Royalist cause in Scotland seemed entirely crushed. Montrose, however, taking cognisance of the defenceless state of the country, suddenly appeared in the Highlands, and rallying to his standard a very considerable force, rushed down on the Lowlands, carrying everything before him with the impetuosity of a mountain torrent. The question remains, could Montrose, with all his dash, have won a single victory if the Scottish army had been at home to meet him? The field of Philiphaugh, where David Leslie fell upon him like an avalanche, is a perfectly sufficient reply.

Her army in England, and anticipating no internal disturbance, such was the unprotected state of Scotland at this crisis in her chequered history. We must observe,

however, in the second place, that at this period the land was groaning under the double Providential visitation of famine and pestilence. The potato and turnip were yet unknown, artificial grasses were not to be introduced for many years yet to come. Slight patches of wheat were grown in one or two fertile straths. Bere and oats were the chief cereals. The year before, the crops had proved a total failure, and in the Annals of Sir James Balfour, Lord Lyon King-at-Arms, there are repeatedly chronicled the petitions addressed to Parliament by the starving people, praying for bread. They came from such far-separated places as Leith, Argyll, and Inverness. The people eked out a wretched subsistence by feeding on slugs and snails. The famine was sore in the land, but there was a greater ill. The plague everywhere was following hard on its footsteps. The pestilence walked at noon-day, and neither gentle nor simple, soldier nor civilian, was free from its foul touch. Parliament ordered the dead to be buried away from the abodes of the living in barren moors and solitary spots. The fumigation of garments and furniture was resorted to, and an order of men—"smeechers"—appointed for the purpose. When a member of a family was seized, all communication between him and other members ceased. Society was driven, in self-defence, to exercise this most fearful act of excommunication. The patients had to stay in their homes, and no person was permitted to visit them. Parliament thus thought to stamp out the disease, but it was only very partially successful. On the very month when the battle of Kilsyth was fought, the plague had reached its greatest height.

A more pathetic illustration of the severity and remorselessness of the pestilence there could not be than the romantic story of "Bessie Bell and Mary Gray." The

daughters of two neighbouring lairds near the city of Perth, they were young in years, and all the country round rang with their beauty. The plague having entered the town and neighbourhood, to free themselves from the chance of contamination they retired to a lonely and romantic spot not far from the banks of the Almond, and built themselves a rude bower, where, in seclusion and secrecy, they resolved to stay till the Providential visitation was overpast. Nor can we wonder at their action. They were young and admired, life was sweet to them, and it was but natural they should wish to live. A young gentleman of Perth city was the only one who shared their counsels. He brought food to their hut, and was perplexed which he could regard the more, so highly did he esteem them both. The curious pestilence found the secret bower, and Bessie Bell and Mary Gray perished in their pride. The Parliament, which was then sitting in Perth, refused them sepulture in the public bury-grounds, and so they had to be buried where they died. In Scottish literature I know not a more touching story than theirs, nor a more pathetic ballad than that which celebrates it :—

“ O, Bessie Bell and Mary Gray,  
They were twa bonnie lasses ;  
They biggit a bower on yon burn brae  
And theekeit it ower wi’ rashes.

“ They theekeit it ower wi’ the rashes green—  
They theekeit it ower wi’ heather ;  
But the pest cam’ frae the borough’s town  
And slew them baith thegither.

“ They thocht to lie in Methven Kirkyard,  
Amang their noble kin ;  
But they maun lie in Dronoch Haugh,  
And beek fornent the sun.

“ And Bessie Bell and Mary Gray,  
They were twa bonnie lasses,  
They biggit a bower on yon burn brae,  
And theekit it ower wi' rashes.”

We can well understand the feelings of men called to battle from the midst of such gloomy scenes. There must have been throughout the whole army a diffused sense of oppression, and the spirits of the soldiers must have been possessed as by some dismal foreboding, or close-pressing calamity. The battle of Kilsyth is a favourite theme for partisan writers, but a temperate and impartial mind will attribute the overthrow of the Covenanters neither wholly to the military genius of Montrose nor the incompetency of the Field Committee of Baillie's army, but to other and deeper causes. These men of the Covenant, drawn from scenes of starvation and misery, were no men at this juncture to encounter the clansmen of Athole and Badenoch, of Rannoch and Aberfeldy, who, in the enjoyment of florid health, impiously jeered at the plague-stricken inhabitants of the Lowland towns they had passed in their march.

When Montrose appeared at Kilsyth he had a series, if not of brilliant, at least dashing and spirited, victories on his banners. Having chosen his time well, he won battle after battle. In the September of 1644 he defeated the Covenanters at Tibbermuir. A fortnight later he was equally successful at the Bridge of Dee. Crossing the Argyll mountains, when they were clad with winter snow, he crushed the Campbells at Inverlochy. Afterwards he captured Elgin and ravaged Aberdeenshire and Kincardineshire. On the 3rd May 1645, he won the victory of Auldearn, and a month later he added to it the victory of Alford. Let him now crush Baillie, whose army is encamped against him at

Holland Bush, in the parish of Denny, and Scotland is at his feet.

The day on which the battle of Kilsyth was fought was the 15th August, 1645. The autumn had been dry and fine. On the eventful morning of the battle there was no change. The sun rose in unclouded splendour. When he reached meridian, the hills and hamlet, the knolls and streams, the fields and cottages were swooning in the heat. The crops were rapidly ripening. The frugal husbandman was calculating that in a few days more they would be ready for the sickle. Owing to the dryness of the season the straw was short, but, notwithstanding, the fields gave promise that the time of famine had now come to an end.

Montrose planted his standard a little to the east above Colzium House. The actual spot was known to the curious at the beginning of this century, but cannot now be identified with accuracy. His munitions and transports were gathered on the Baggage Knowe in the same immediate locality. His numbers were four thousand infantry and five hundred cavalry. The latter were not of much account as a genuine arm of the service. Montrose's strength lay in his foot. At Holland Bush Baillie had under command over six thousand men and a thousand horse. Baillie was strong where Montrose was weak, and weak where he was strong. Baillie's power lay in his splendidly mounted mail-clad cavalry. His foot were raw levies, untried in battle for the most part. The arms of Montrose's Highlanders were the basket-hilted claymore, a target with a pike in its orb borne on the left arm, a pair of steel pistols, a dirk and a skeandhu in the right garter. A considerable number of trusted veterans were armed with the long-barrelled musket. The army of the Covenant contained three

regiments from Fife, one regiment of Argyllshire Highlanders, and besides Argyll and Baillie had for subordinate commanders Tullibardine, Balcarris, Burleigh, and Elcho—every one of whom Montrose had beaten. The battle will be best understood by dividing it into the four prominent sections into which, upon a close scrutiny, it readily devolves.

### *I. The Decoy.*

Ever since the Covenanting army had crossed the Carron, Montrose's scouts had been watching its every movement. Montrose clearly saw the strength of the enemy's cavalry, a strength which struck his army with consternation. He took an ingenious method of breaking this strength. He chose as the place whereon he would try conclusions with his antagonist as hillocky and hammocky a piece of ground as could anywhere be found. The loch which now fills one of the hollows was not yet in existence. The "Slaughter Howe," where a fierce struggle took place, lies between the "Baggage Knowe" and Upper Banton. It is the hollow through which flows the Drum Burn. Looking down on the field from the heights above Colzium it seems the most unlikely place in the world for a battle to be fought, and the difficulty of using horsemen with effect is at once apparent. To this place Montrose stuck tenaciously—like the war-leech he was—and into some cottages—the Hougomont of the battle—he threw some picked marksmen. Having made his cage, the difficulty was to get the big bird into it. He sent forward to Auchencloach a company of his army to deploy before the enemy, and gave out he was retreating. Baillie, the scholar of Gustavus Adolphus, was too wary a bird to be caught. He determined to stick to the flat fields about Holland

Bush. But his fussy Committee crowded about him, overruled his verdict, and determined him to march forward on the retreating foe and capture him before he eluded their grasp. They were confident in their superior strength, and were eager to wipe out past defeats. Baillie was both irritated and exasperated. The decoy succeeded. They marched forward, and Montrose felt sure the big bird had fallen prey to the fowler when he saw the blue-bonneted regiments, their pikes glancing in the rays of the sun, their matches lighted, their drums beating, and their colours flying, pouring forward to the very place he wanted them to occupy.

*II. The Charge of the Covenanting Dragoons on the Cottages.*

The moment Baillie got into his new position he at once planted a few pieces of artillery to command the little glen or "Slaughter Howe." Again he was interfered with by his ignorant and meddling Committee. They were of opinion they should occupy a position more to the right. The general considered the new ground objectionable, and angrily warned them against making any move in that direction. He was supported by Lord Balcarris and Alexander Lyndsay, the General of the Horse. The Committee were inexorable, and so the line was stretched out, the right wing touching the hill and the left Dullatur Bog, then a much more extensive swamp than now, for the Forth and Clyde Canal was not then made nor the Kelvin cut. It seemed to Montrose as if he was to be surrounded, but he hailed with pleasure the new and most disorderly development, as he saw that it meant fatal weakness in his enemy's centre. Gathering his clansmen close together under his own command,



with one portion facing the east and the other inclined to the south, he determined to concentrate his strength on the enemy's weakest part and strike him there a staggering blow. Baillie kept his 3000 Fife men in reserve, but he bit his lip with rage, believing that through the new movement the battle was lost before it was begun.

The hearts of the clansmen quailed when they saw the splendidly accoutred horsemen of the Covenant wheeling into position, their steel breast-plates, helmets, and greaves glancing in the rays of the sun. Montrose was equal to the occasion. He exhorted them that their officers could not get these men, whom they had beaten at Auldearn and Tibbermuir, to come before them without encasing them in mail. Let them show their contempt for them by fighting them in their shirts. Then he threw off his cuirass and richly laced buff doublet and rode along the line, sword in hand, waving his plumed beaver. His enthusiasm ran along the lines like wildfire, and his warriors, nothing loath, in the burning heat, unbuckled their baldricks, and, standing in their shirts, gave their dashing commander a lusty cheer. Still, though his clansmen were growing irrepressible, he would not budge an inch from his chosen ground. Seeing they could not, however, be long restrained, he sent forth a trumpeter to blow as near to Baillie's ranks as he was able, an insulting and taunting challenge. The blast was answered by a roar of rage and hatred. Stung by the gibe, but without their general's orders, a regiment of cavalry charged down on the thatch-roofed cottages—Hougomont—where the Highland marksmen were concealed. The windows, sheds, walls, the impromptu trenches and defences, spat fire. Every bullet found its billet. Saddles were emptied in scores as the cavalry surged up to the enclosures.

The place could not be taken by horse, and there was nothing for them but to wheel back again to the body of the army. It was a mad charge, and a bad beginning for the army of the Covenant.

### *III. The Onset of the M'Leans and M'Donalds.*

A similar piece of folly was perpetrated on the side of Montrose, and was like to have cost him dear. As the cavalry fell back, Baillie pushed forward three regiments of infantry, flanked by two troops of horse and one of lancers. Seeing the movement, the M'Leans of the Isles and the M'Donalds of Clan Ranald, who had been disputing as to precedence, and as to which should have the honour of first closing with the enemy, rushed forward from the ranks without Montrose's command. They passed through the enclosures, and with heads bent down behind their targets, their claymores drawn and their warpipes shrilling wildly, they swept through the haugh, having their ranks torn by Baillie's cannon. Sir Lachlan of Duairt and John of Moidart, two noted clansmen, fell. Having found their foemen, in their wild rage, they attacked the horse and foot of the Covenanters indiscriminately. In a very brief space every man of them would have been overpowered and cut to pieces. Montrose, however, determined he would do what he could to rescue them from the fatal results of their own rashness. He commanded that aged veteran, the Earl of Airlie, to march out with all speed and arrest the horsemen, who were preparing a flank movement to surround and engulf the hapless clansmen. Airlie got his men—the Ogilvies—in the very nick of time into action. He arrested the onset of the horse, who were threatening the rear of the M'Leans and M'Donalds. He next charged

the infantry, but was repulsed by a withering fire. Bravely and well did the old officer execute his commission. He rescued the clansmen before they had ever become aware of the deadly peril of their position.

#### *IV. The General Engagement.*

After these desperate sallies and charges the engagement became general. When Montrose saw that Airlie had saved the impetuous clansmen, a load was lifted from his heart, and he now struck at his foe with all the strength he could command. For a time the air was filled with the clangour of the weapons and the shouts of the warriors. The Campbells stood firm, and fell where they fought. The Lowland spearmen made a good defence, but were at length borne back. The horsemen also lost ground before the nimble, shirt-clad Highlanders. At this juncture Baillie rode to the rear to bring up the reserves. The Fife men, instead of answering their general's call, when they saw those in front of them recoiling, deemed the day lost. The faint-hearted cowards broke and fled without ever firing a shot. Then began a scene of unparalleled and hideous carnage. The cavalier horse, still fresh, under Sir Nathaniel Gordon, charged forward in a mass. That August afternoon the claymore, the dirk, the clubbed musket, and the Lochaber axe did a fearful and bloody work. The Highlanders were as strong as lions, and in their shirts they were as fleet as deer. Very few foot soldiers escaped. They were butchered in the fields; they were smothered in the bog. In the heat of the victory fearful acts were committed. A poor Covenanter clung to the stirrup of the venerable Earl of Airlie begging for mercy, but a passing trooper clove him

down. Many peasantry perished. A farmer and his four sons were hacked to pieces. In Kirkcaldy 200 women were made widows. It was a terrible sight on which that August sun set, for over 6000 dead lay strewn on the battlefield.

The only chance of escape lay with the well-mounted horsemen. Even they, however, were not always fortunate. We may be well assured that wherever men are toiling and suffering there will be found many a romantic story of broken hearts and lacerated affections. And the battle of Kilsyth is no exception to the rule. Amongst the thousand horsemen of Baillie there was not one more finely equipped than young Francis Gordon, a cadet of a noble Covenanting family. His burnished armour, his richly-caparisoned steed, awakened the rapacity of one of Montrose's troopers. Singling him out he gave chase, and lay hard on his track. The pursuit was hot; but, coming up with the young Covenanter near the Bonny-Water, the clansman slew his foeman and appropriated his armour and trappings. The body was buried in the field where he fell, and the year following a slab was placed over his grave. His death was all the sadder that he was about to be married to a young lady of uncommon personal attractions and his equal in station. This lady was unconsolable, and never ceased to bewail her lover's untimely fate. The people of the district cherish the careful tradition, how there came to the locality a young lady, who, during the longest days was to be seen keeping her vigil by the graveside. The long years went by, the bloom faded from her cheek, the form became bowed, her hair became white as snow, she leant on a staff the very picture of tottering decrepitude, but still the peasants saw her keeping her holy watch and intruded not upon her. Then when she had

attained an unusually long age, one day she disappeared as quietly as she had come ; and no one was ever able to tell who she was, or where she came from, or what had befallen her.

The stone which the young lady erected to the memory of Francis Gordon is now placed within the grounds of Kilsyth Parish Church.

## CHAPTER IX.

Livingston to Robe—ARCHIBALD GRAHAM—Samuel Rutherford—GABRIEL CUNNINGHAM—Public Worship—Rous *versus* Barton—JAMES GARTSHORE—WALTER M'GILL—Leighton—Prelate *versus* Presbyter—A Parish Riot—Insult and Resignation—Michael Robe—Elected to Easter Lenzie—JAMES HAY—Parochial Cases and Anecdotes—Cursing the Minister—Assistant to be Appointed.

THE period of one hundred years from the translation of William Livingston to the parish of Lanark, to the ordination of James Robe, bridges over that sea of tumult which arose from the steady and unswerving resistance which Scotsmen offered to the sometimes violent, and sometimes insidious efforts of the friends of Episcopacy, to impose upon Scotland that form of church government and discipline. It was an eventful time. The religious liberties of the people were assailed by every kind of political and ecclesiastical engineery from the clansmen of Montrose to the Patronage Act. Often discomfited, often persecuted, the Church in the end was still triumphant, and is seen when the storm is laid riding gallantly on the surface of the waters.

The first of the six ministers who fill up this space in the history of Kilsyth is Archibald Graham, A.M. He was a student of the University of Glasgow, and was admitted to Monyabroch on the 11th January, 1615, after the church had been vacant for fourteen months. He took an interest in the welfare of his university, and

contributed a sum of money towards the establishment of a college library. During the time he held the incumbency, he followed the traditions of his predecessors, the illustrious Livingstons, and eventually he shared the ecclesiastical fate which befell not only Alexander and William but also John. He was called before the High Commissioner's Court in Edinburgh. The charge brought against him was his opposition to Episcopacy and his disobedience in the matter of the practice of the canons and constitutions. He was found guilty, and deposed. He married Barbara, daughter of Thomas Livingston of Ballinton, who predeceased him. He was minister for twenty-two years, and survived his deposition eighteen years, dying May, 1655, aged 71 years. The incumbency of Archibald Graham, nearly synchronises with the career of the saintly Samuel Rutherford, Professor of Divinity in St. Mary's College, St. Andrews, and so well known amongst readers of devout literature as the author of a series of singular letters, in which he indulges an exuberant but sanctified fancy, and which "are fraughted with such massy thoughts as loudly speak a soul united to Jesus Christ in the strongest embraces." He wrote a number of able works, and his "Lex, Rex: a Dispute for the Just Prerogative of King and People," was eventually ordered to be burned at the public cross of Edinburgh and at the gates of his college. His personal influence was more salutary and more extensive than his books. It filled the Church with what she greatly needed in the midst of her theological and civil strifes, the warmth of a sympathetic evangelical enthusiasm. His simple love of Christ infected his students, and the people heard gladly the preachers who had drunk of St. Mary's Well.

Gabriel Cunningham, M.A., was the minister of

Monyabroch when the battle of Kilsyth was fought. He succeeded to the benefice on the 7th June, 1637. Seeing the fate which had befallen his predecessors, and probably being of a timorous spirit, he was deterred from following their resolute example. But be this as it may, he conformed to the Episcopalian regulations, and remained minister of the parish for twenty-nine years, when he died in September, 1665, aged 54 years. His ministry was salutary, and in various ways he made his influence felt for good. Amongst other things he instituted the orderly observance of baptism and the Lord's Supper. As yet there was no Church Bible; the congregation repeated the Creed, said the Lord's Prayer, and sung the doxology after the Psalms. During his incumbency, affairs of momentous importance transpired. Six weeks after his appointment Jenny Geddes flung her stool in St. Giles. Six years later, on the 1st July, 1643, the Assembly of Divines met at Westminster. It contained 151 members, in addition to six Scottish Presbyterians, the rest being Episcopalians, Independents, and English Presbyterians. The labours of the Assembly were destined to influence the Church of Scotland much more largely than the Church of England. The Westminster Divines produced the "Confession of Faith," the "Larger and Shorter Catechisms," and the "Directory of Public Worship." That the Psalmody might be improved they called to their aid two poets, Francis Rous, of the House of Commons, afterwards of the party of Cromwell and an artful political trimmer; and William Barton, a Leicestershire clergyman, who each furnished them with a copy of the Psalms in metre. The Assembly left the Long Parliament to decide between the versions. The Commons chose Rous's copy, the Lords Barton's. Eventually Rous's was adopted, and after having received a few cor-



rections, was issued to the Church of Scotland. Although many efforts have been made to supplant this version it still holds the field, and at this hour is as popular as it ever was. Sir Walter Scott was opposed to altering it, and pronounced it "with all its acknowledged occasional harshness, so beautiful, that any alterations must eventually prove only so many blemishes."

The ministry of James Gartshore, M.A., was of very brief duration. He was in favour with the authorities of his time. Having been minister of Penningham parish, he was admitted minister of Monyabroch in 1666. Having been minister of the parish for seven years, he was translated to Cardross.

The third and last Episcopal minister of Monyabroch was the Rev. Walter M'Gill, M.A., translated from Wighton, and admitted, April, 1675. His ministry of sixteen years' duration was marked by unobtrusive effectiveness, and illustrated in his own person by the sweetest and gentlest Christian graces. His behaviour was meekness itself, and his counsels moderation. Bad men can ruin good systems, and good men may make even obnoxious systems palatable. Although the people had little regard for prelacy, they still held in good esteem this clergyman who went out and in amongst them discharging his kindly ministrations. He was popular amongst all classes, and seems to have given himself with all diligence to the carrying out of his ministry in the spirit of the saintly Robert Leighton. In some respects this prelate was immeasurably superior to the clergy of his time. His intellectual power was acknowledged, and his piety undoubted. He possessed an unruffled temper. He seldom smiled, and was never known to laugh. He was appointed to the See of Dunblane, and afterwards to the See of Glasgow, that through

the exercise of his conciliatory spirit he might persuade the stern men of the West to embrace Episcopacy. He failed, and failed disastrously. When Leighton was unsuccessful there are some who think that the reconciliation of prelacy and presbytery may well be finally abandoned. This may be, but still it is impossible not to observe whilst acknowledging his charity and devotion, that Leighton's character was too partial and one-sided to commend itself strongly to the northern mind. Leighton had no want of love to God, but he miserably lacked a real love to man. He was formed for contemplation, and stood aloof from human sympathies and ties. In the Scotland of that time there is nothing to be wondered at that Leighton was misunderstood, that the energetic ministers of the day thought, when he allowed them to hold sessions and presbyteries, "he was straking cream in their mouths," or that "they should have judged him void of any doctrinal principles, and very much indifferent to all professions which bore the name of Christian." At an earlier date Leighton might have been the Erasmus, never the Luther of the Reformation.

In devotion and piety Walter M'Gill was a reflection of his bishop, but he possessed that which Leighton wanted, a sympathetic disposition, a warm heart, and of a consequence he commended Episcopacy to his parishioners with a success which his ecclesiastical superior had never known. There is undeniable testimony that, so far from being misunderstood, M'Gill was greatly appreciated. When, after a reign of twenty-eight years, Episcopacy was again thrown off, and the Presbyterians found themselves in the ascendant, they proceeded to depose the Episcopal clergy wholesale. Amongst others, sentence was passed on M'Gill, and the Presbytery of Glasgow elected one of their number to preach the

church vacant. It was, however, much easier to depose him in the presbytery than to oust him from the parish. The matter was bruited abroad, and when the eventful Sunday came, from far and near the people began to congregate in the churchyard. It soon became apparent from the eager disputations that the crowd were about equally divided into two factions. The one party was for the Presbyterian order, and the other was against the deposition as a harsh and unwarrantable step. The latter not only embracing all the Episcopalians but also those favourable to Mr. M'Gill personally, were probably the larger and stronger party. Again they were led by Lord Kilsyth's chamberlain, and animated by the presence of Lord Kilsyth himself. When the deputy of the presbytery was seen drawing near, the noise of the crowd greatly increased, and a regular hubbub immediately ensued. Those favourable to the new order cheered the advance of the delegate, those in favour of the incumbent greeted his approach with derision. In the excitement men forgot the holy associations of the church and the graveyard. When the emissary of the presbytery approached the church, it was through a lane formed by the factions grouped on either side. When he was nearing the door, Lord Kilsyth's chamberlain stepped forward and stood in front of him. The minister demanded to be allowed to go about his duty, but the chamberlain denied him access to the church. After this altercation the pent-up feelings of the crowd could be no longer restrained, and with such weapons as they could muster, they flew at each other, infuriated by the wildest passion. The shouts of the men, the screaming of the women, the rapid movements of fists and sticks, strong men wrestling together amongst the grave-stones, and all about a form of church government, may all be taken as illustrative of

a peculiar but distinctive trait of the national character. The *fracas* continued for a considerable time, and so violent was the struggle that one man was killed and many severely injured. The strife terminated in favour of the M'Gill faction. They drove their opponents from the churchyard, and prevented the service of the edict of the presbytery.

Feeling running high, the presbytery wisely desisted from taking further action in the case, and it would have been well if Mr. M'Gill had been allowed to spend the remainder of his days in the doing of the work he loved so well, and which was so warmly appreciated by his parishioners. This, however, he was not allowed to do, or rather, could not do after a manner consistent with his own honour. The party opposed to the continuance of his ministry, smarting under the pain of their defeat, so utterly lost command of themselves as to offer him personal violence. Not being cast in the heroic mould, he demitted his charge, February, 1691, three years after the rabbling. At this crisis two hundred curates were expelled, but it is matter of regret that so faithful a pastor as Walter M'Gill should have been one of them. He retired to Edinburgh, but did not long survive the trying ordeal through which he had passed. He died on the 20th June, 1694, aged 57. He was thrice married. First, to Janet Keir, daughter of Captain W. Keir, on the 1st April, 1664. Secondly, to Janet Bell, January, 1691. And, thirdly, in the August of that same year to Janet Chein, who survived him and subsequently married the minister of Tranent.

With the resignation of Walter M'Gill, Episcopacy came to an end in Monyabroch. It not only ceased to be represented by a public minister, it became extinct altogether, and from that time until the time of the present

incumbent, no Episcopal clergyman has conducted the public worship of the parish. It may not be wholly correct to describe the Rev. Michael Robe, M.A., as the successor of Walter M'Gill. He was sprung from a Cumbernauld family who held those estates now in the possession of Messrs. Brown and Duncan. He studied at the University of Edinburgh, and was a young man of good parts and ripe scholarship. He became a tutor in the family of the distinguished James Wodrow, afterwards Professor of Divinity in the University of Glasgow. Robe was appointed to a meeting-house in the Newtown of Monybroch, and received ordination 7th December, 1687. He ministered to the parishioners who rejected Episcopacy. His stay was short. After three years he was appointed minister of the parish of Easter Lenzie (Kirkintilloch) and Cumbernauld in 1690. Seeing he was the father of the renowned James Robe, one of the foremost ministers of his time, it is interesting to note in this connection that he attacked with great vigour those who fostered schismatical divisions in the Church, and frequently proclaimed against the stage as a spring of vice and leading to error and profanity. Whilst in Monybroch he married Isabella Dundas, the 6th February, 1688, and besides James had another son Thomas. He died 1718, in his 74th year.

The Rev. James Hay was translated from Kilmalcolm, and his induction took place the 29th December, 1692. He was a laborious and faithful minister, and in the yellowing leaves of the parish records there is to be obtained many an interesting glimpse into the habits and circumstances of the people. The names of the elders are names still familiar in the parish. These, amongst others, may be mentioned: John Murdoch, James Rennie, Walter Rankine, John Young, William Gray, John Pro-

van, Andrew Adam, Patrick Grindlay, John Baird, John Burns, John Shearer. They had to deal with many a curious case, but there is not one, excepting those where parties were fugitives from discipline, that was not brought to a satisfactory termination. A parishioner was accused "of using charms to cure his beasts that were not well." He had employed a professional charmer, but there being a paucity of witnesses, he was "seriously exhorted to beware of these things" and dismissed. Lists were regularly given in of those who habitually absented themselves from public worship. The elders had difficulties with the poor, and they decreed that "no poor should have charity unless they came to kirk and attended diets of examination if able." They became unmannerly, and troubled the members of session, privately blaming them for uncharitableness. To put an end to this, they had to appear before the session before receiving their allowances. The new arrangement only lasted for a short time. Intimation was made that "no burials were to be brought into the churchyard after the sermon was begun, and that all who did not partake of the sacrament were to be deprived of the privileges of baptism." They took steps against those "who vagued and wandered to the woods and parks after public worship on the Lord's day." Penny weddings were prevalent. The minister discouraged them, and one held at Auchencloach gave rise to much scandal. Mary Lyle and Janet Sinclair were before the court on the charge of promiscuous dancing. The former confessed that "she danced a springe with Wigtoun's footman." They were admonished that "if they did not carry better in tyme comminge, they would be made publick examples." A scandal was tabled against a farmer that "he had thacked and crowned his stacks on the Lord's day." Witnesses were examined

but no action taken. The blacksmith of Queenzieburn was an occasion of trouble. Having publicly in his smithy maintained that catechisings or examinations were not warranted by the Word of God, he was summoned before the session. In defence he said he had spoken in point of argument to try what answers those to whom he was speaking could give. He was informed that such expressions were of dangerous consequence and stumbled those that were weak. He was sharply rebuked, and ordered to be more cautious in the future. In a few months the smith was involved in another affair, an attempt to poison the mind of a young woman against the young man to whom she was engaged. John Forrester, the young man, was deeply wounded by the smith's conduct and language. In the libel which he prosecuted, he averred, amongst other things, that the smith said "there was no grace in his face, and that there was no grace of God within the place where he dwells—meaning the toun of Kilsyth—save only three families, and that they worshipped God politically." The smith denied the charges, but the court found the case fully proved, and he was appointed to appear in the place of public repentance next Lord's day. Cases of slander were of frequent occurrence, and it is pleasant to read how frequently the session were able to reconcile differences and restore broken friendships. That a man should curse his neighbour was rightly regarded as a most heinous offence. The discriminating reader will regard one illustration of this sphere of parochial administration as sufficient. "Walter Zuill complained in his libel against Agnes Hog, making mention that Agnes Hog, in Nether Gavell, abused him after the following manner. First: She wishing he might be his own hangman. Secondly: She wishing God's curse upon him.

Thirdly : That as many might wonder at him as there are grass piles on the ground. Fourthly : That witches and warlocks might be his company through eternity. Fifthly : That he might be — here and hereafter." The case was put to trial, and Agnes was condemned to do public penance.

In one of these cases there is evidence of the estimation in which Mr. Hay was held. A parishioner, having cursed the minister, "wishing the devil to be both in him and in his words," and having denominated his wife "a toothless old runt," he was called to answer for the expressions used. The parishioner confessed that he had used part of the language, but that he had received great provocation, as the minister "had taken his maillen over his head." One of the witnesses called was William Sword of Auchinvole, who had been a tenant of the Kirklands, *i.e.*, Bogside, and he deponed that, than the minister, "he had never lived beside a better neighbour, that he had visited him when he was sick, and had lent him money and other things that he stood in need of." This was a long case, and part of it, as was proper, was heard while another minister—Michael Robe of Cumbernauld—was moderator. Eventually the parishioner was pronounced a malignant and notorious liar. Strange to say, after a long time had passed away he came forward and confessed his fault and was publicly rebuked.

During Mr. Hay's ministry the sum collected at the church door ranged from twenty to forty shillings Scots, and the salary of the kirk officer was ten merks a year and four loads of coals. On the 1st June, 1710, the session having taken into consideration "the valetudinary condition of our minister Mr. James Hay, and the earnest desire he expresses to have an assistant in the



work of the Lord among us, and having several times heard Mr. James Stewart, Preacher of the Gospel, unto our great satisfaction . . . do therefore unanimously concur in chusing the said James Stewart to be assistant to our said minister." The help had come too late to be of service. That was the last session meeting at which this faithful pastor was present. In the month following he passed to his rest in the seventieth year of his age and the twenty-third of his ministry.

## CHAPTER X.

Battlefields and Churches—Principal Carstares—Interview with the King—JAMES ROBE—Presented by Lord Kilsyth—Parish Records—New Collections—The Communion Vessels—Church Repaired—Parish Administration—Compared with Edward Irving—A Faithful Ministry—Societies for Prayer—Pleurisy—Schismatical Controversy—A Period of Dearth—Operation of Holy Spirit—Sermons on Regeneration—Whitefield—*The First Kilsyth Revival*—Evidences of the Power of the Spirit—A Pleasant Work—Communion—A Gracious Time—Results—Testimonials—Opposition of Seceders—A Dignified Reply—Robe's Literary Activity and Death.

WE feel a mantling pride when we point to the places where our fathers fought and fell in the cause of religious freedom. There is the experience of a secret thrill by the rudely lettered slab or grey cairn where the severe and stern Covenanter sleeps his last sleep. To the simple Christian there is, however, a purer joy. We may feel it is a proud thing to be able to say that for the Church this man fought and that man fell, but we also feel it is a far nobler thing that we can point here and there, and aver that this man and that man have been born within her. Scotland is not only a land of battlefields, it is also a procreant spiritual bed. And what is true of Scotland generally is true of the parish of Kilsyth particularly. There is the interest which attaches to the battle of Kilsyth, but there is the graver and deeper interest which attaches to those seasons of

spiritual effluence which have so distinguished its history. The parish has had its Gilboa and its Pentecosts, and with the latter the public attention has been more concerned than the former. If the men of the West fought most stoutly for the cause of religious liberty, it has also been in the West where, by singular manifestations, the power of religion has been most abundantly proved. The very districts the most severely scourged by the troopers of Claverhouse, were in after years the most distinguished for the blessed and gracious visitations of the Holy Ghost. And the parish of Kilsyth being of all the parishes in Scotland the most heavily drenched with Covenanting blood, there is a certain spiritual propriety that it should also have been the scene of the richest outpourings of the heavenly Grace.

When Robe entered on his ministry, the master-spirit of the Scottish Church was Principal Carstairs. When William assumed the reins of Government, the National Scottish party had a king more in sympathy with their political aspirations than any other who had yet ruled. They found, however, a taint of poison in the cup of religious liberty he presented to Scotland, and, notwithstanding all the other good ingredients of which it was composed, they immediately, and without a moment's hesitation, rejected it. They bridled up and were prepared to fight William as stoutly as they had fought the last James and the two Charleses. Having required of the Assembly that the members should take an oath declaring him, both in fact and right, King of Great Britain, and having given orders that the Assembly was to be dissolved if they did not obey, the country received the peremptory order with consternation. The Assembly disobeyed. The Lord High Commissioner dissolved it in the King's name, and refused to name a day for the

next meeting. But he had not taken the size of the men he had to deal with. The moderator rose after him and dissolved it in "the name of the Lord Jesus Christ, the sole Head of the Church," and appointed the date of next meeting. And so once more affairs were brought to a desperate pass. The Crown would not yield. The Church would not yield. Years of strife and bloodshed apparently lay once more before hapless Scotland. At this juncture Principal Carstares was the saviour of his country. Taking advantage of his friendship with William, he hurried to London. There was not a moment to lose. The King was in bed and sound asleep, but he must see him. Drawing the curtains, Carstares touched the King and he awoke. What was his astonishment to see the Scotsman at his bedside! Carstares said he was there to beg his life, as he had taken it upon him to stop His Majesty's letter to the North confirming his former counsels. The King was furious. Carstares was, however, able to show him that all he had done was for the good of the new Government and the Church. William threw the letter in the fire; the crisis was overcome, and another prolonged struggle was thus averted. In the dead of night the two men drew up another commission, which the King signed. A messenger at once bore it northward, and it was placed in the Commissioner's hands just as the bells of St. Giles were ringing the meeting of the Assembly. And so it was that the Church had rest, and Robe was able to pursue his parochial labours in quietness, and free from that tumult of political strife so fatal to the nurture of the graces of the Christian life.

James Robe, M.A., was the son of "Michel" Robe, minister of Cumbernauld. He was educated at the University of Glasgow, and licensed by the Presbytery

of Linlithgow, 30th November, 1709. His presentation to the parish of Kilsyth was amongst the last public acts of the third Viscount Kilsyth, before he fled the country after Sheriffmuir. His lordship clung so tenaciously to his right that he would not allow "the call" to be issued in his favour. The parish records during his incumbency are complete, and contained in four large volumes, bearing the appropriate motto from the 15th Ode of Horace's 4th Book :

"Et ordinem  
Rectum evaganti fræna licentiæ  
Injecit, emovitque culpas."

The weekly meetings of session are evidence of untiring diligence and long-continued faithfulness. When we read how a woman was brought before the session for having on the Lord's Day brought "a gang of water" from the well ; and how another person was also dealt with for having visited Glasgow on the Sabbath for a secular purpose ; and how a shoemaker was rebuked for giving out from his shop a shoe which he had repaired, and for which he had received the price of three half pence, that the owner might be able to attend church ; when we read of such things, we may form some idea of the watchfulness of the ecclesiastical authorities in the time of Robe.

When Robe entered on his ministry the collections were taken in the manner still prevalent. There was a plate at the church door, and those who felt inclined to aid the poor were at liberty to do so. The contribution was voluntary. There was no pressure, and there seems never to have been any real lack of funds. In addition to these, Robe instituted collections as the congregation withdrew in aid of the Society for the Propagation of Christian Knowledge, and other Christian objects, The

first collection so taken amounted to £15 4s. 8d. Scots. The parish contained eleven hundred examinable persons, and the whole population would be nearly double that number. In 1742, Robe speaks of 200 as being the number of the communicants. The sacrament of the Lord's Supper was administered in 1665, when, for the first time, communion cups, table-cloths, and a basin were obtained. What came of the chalices procured by Gabriel Graham is made clear by the following Act of Session, of date 4th June, 1731:—"The Session also appointed the two cups to be put in the hands of Mr. Hamilton, Trader and Baillie on the estate of Kilsyth, and desired him to cause make two sufficient Communion cups, each of them containing a mutchkin and a half, the two cups to be weighed by the goldsmith, and that the new cups have engraven on the foot, 'FOR THE KIRK of MONAEBRUGH, 1731.' Which desire being made to Mr. Hamilton, present at the time with the Session, he was pleased to grant the same, and promised to get the cups ready as soon as possible." On the 19th June there is the following record:—"Patrick Rankine gave an account to the Session that for the old Communion cups weighing sixteen ounces four drops net sterling, he had procured two new cups of sterling money weighing thirty-one ounces thirteen drops, and that he had delivered for the exchange eight pounds and eleven pence sterling, of which sum he had received seven pounds twelve shillings and eight pence, collected for the foresaid use, and that he has disbursed the rest, *viz.*, eight shillings and three pence of his own. . . . The cups are delivered to the Treasurer to be kept for the use of the Parish." These cups are still in use, and although they have now served the church for one hundred and sixty-two years, they have only been once re-

paired. They are beautiful specimens of the silversmith's art, and devout minds are touched at the thought that they are the cups which were blessed during the two great outpourings of the Holy Spirit on the people. The very coldest might realise the sacredness of these holy vessels when they think of the generations of parishioners that have lifted them, their spirits warm and trembling at the quick realisation of Crucified Love.<sup>1</sup>

The two chalices of 1731 have now other two companions formed after the same pattern, and which bear the following inscription:—"Given by Sir Archibald Edmonstone of Duntreath, Bart., M.P., to the Church and Parish of Kilsyth, MDCCCXVII. These also are in solid silver, and were in use at the time of the second great refreshing as from the presence of the Lord. There are also among the sacred vessels two flagons, inscribed "MONIABRUGH KIRK, 1772"; and two patens, inscribed, "KILSYTH CHURCH, 1856." There is as yet no creditable baptismal service.

After Mr. M'Gill, the last Episcopalian clergyman, retired, the presbytery ordered repairs, after a visitation of the parish, to the extent of £212 1s. 4d. Scots. Mr. Hay, who succeeded him, got the roof of the old church renewed, and the north aisle and vault repaired (1697). Robc, however, had not been ten years minister when there came a demand for increased accommodation. On the 10th June, 1722, "he informed the Session that it was concerted between him and the factors upon the estates of Kilsyth and Banton that the aisle loft should be built and seats therein. That the seats in the aisle, both above and below the loft, should pay so much yearly to the Session; that the Session advance a sum of money for building the said loft, and receive the

<sup>1</sup> See Appendix V.

yearly income of the let seats until their sum be paid up both stock and interest, after which the yearly income of the let seats is to be applied for repairing the church."

In Robe's time, juries of matrons were impanelled to help the session in certain cases in the discharge of their judicial functions. The session also prosecuted causes before the civil magistrates of the place. The laws pertaining to the mortcloths were of the strictest kind: "Whosoever damaged them in any way shall be obliged to make reparations at the sight of men chosen by the Magistrates of the place." A cabal formed in the town under pretence of giving the mason's word and suchlike nonsense, but which was really a company gathered to indulge in all-night drinking, caused Mr. Robe much trouble. Eventually he succeeded in extirpating it. His activity and zeal in all practical affairs did not render him the least unpopular, for, in 1733, he received a call from the people of Kirkintilloch. The presbytery, being of opinion that Mr. Robe in Kilsyth was the right man in the right place, refused to allow the translation to take effect.

These things take us nearer to Mr. Robe's personality, and help us to understand him. It is not to be forgotten, however, that James Robe is not held in remembrance as a parochial administrator, but as a man of God, a man learned in the Scriptures, full of the Holy Ghost and of power. The personalities of James Robe and Edward Irving have a certain correspondence. Robe was over six feet, and would be almost as tall as Irving; but than Robe, Irving never prayed more intensely for the descent of the Holy Spirit on his Church. When a season of special profit comes to any portion of the Church, it is always well to look back on what has gone before, and consider the nature of the instru-



ments and means which the Lord has blessed. Such views will not only help us now, but will also be helpful when we come to the second great effluence of the Holy Ghost in the time of Mr. Burns.

One thing that clearly went before the first great season of blessing was a long, an energetic, and faithful ministry. M'Gill had laboured sixteen years; Hay, eighteen years; and Robe, twenty-nine years. There had thus been sixty-three years of a super-diligent ministry before there came the joy-time of the great harvest. Every bonfire that blazes on a hill-top is witness of a gathering of fuel by industrious labourers. The fire that burned in the parish and lit up all the district round about was kindled by the Holy Spirit; but it was these laborious workers through the long years that prepared the pile. And another thing is clear: this ministry was not only faithful, it was richly cultivated. All the three clergymen named had pretensions to scholarship. Mr. Robe was exceeding well versed both in Latin and Hebrew, and, as a man of letters, he was in touch with a large audience scattered throughout the whole country. The itinerating evangelist has his place, but the Kilsyth revival of 1742 was certainly not his work. But the preparation was not wholly of a ministerial character. Mr. Robe had round him a most conscientious session and a goodly number of people ever ready with their help.

Then, the societies for prayer that had been established in the parish were another of those important influences that helped forward the coming of that gracious season. In the parish records of 3rd December, 1721, there is the following:—"In order to the bearing down of sin, and renewing the power of godliness, it is enacted by the Session that societies for prayer and conference be set up

in the congregation, and that they form themselves with a particular eye to the reformation of the manners of the congregation, and to the provoking others to love and good works, and that this work may be managed for the glory of God in attaining these ends." In the work of these societies, Mr. Robe took no part. He drew up a set of admirable rules for their regulation, and exercised over them some distant measure of oversight. Concert in prayer was an idea that was peculiarly dear to Mr. Robe, and the system he succeeded in engrafting on his parish, he succeeded in engrafting on the country. Recognising the advantages of fervent prayer to Almighty God, he organised throughout Britain and abroad, first a three years' and then a seven years' concert in prayer. These words are quoted from the preface to his sermons : — "The great King insisteth, yea, commandeth, you to wrestle with Him in prayer, giving the strongest assurances of your interest to prevail with Him. The Lord complains and takes it in ill part when His people are selfish and backward in this duty, and He takes it kindly the more public His people's spirit is in prayer. When was it that Daniel obtained testimony from heaven that he was greatly beloved? Was it not when he was fasting and wrestling for the Church and the establishment thereof? Certainly there is much power in the concord and agreement of many in prayer, when they with joint supplications and a combined force do besiege heaven, as the petition of a shire or a county is more than a private man's application." "Can there be a greater inducement," Mr. Robe asks again, "to all who love Zion, and yet more Zion's God, to pray for such revivals, than the consideration that they advance the glory of the Church to the greater glory of the Lord? Should it not excite and set an edge upon our prayers, that, in praying for such

revivals, we seek the best good of the Church, and wish that God's name may be more glorified than it is, and that He may be worshipped and served more to His pleasure?"

A long period of faithful ministerial labour, and systematic and persevering diligence in prayer amongst the people, were the two main forerunners of the first revival. But there were others. In December, 1732, and January, 1733, the parish was visited by a distressing pleuritic affection. People of mature years were carried off after a few days illness. There were sixty burials in three weeks. The fever carried away many of the best and most religious minded. Great were the demands made upon Mr. Robe at that time; but enjoying a measure of health and strength he had never known before, from early morning till late at night he continued his work amongst the sick and dying. This visitation had a hardening effect upon the hearts of the people. The societies for concerted prayer declined. The interest in vital godliness rapidly decreased. Men went on in their sins as formerly. But the fever had scarcely passed away, when on 27th June, 1733, at mid-day there broke over the parish a fearful storm of thunder, rain, and hail. The last were of incredible size, many of them being three inches in circumference. Down from the hillsides the raging floods poured in devastating torrents, rolling into the valley huge stones and boulders many tons in weight. Some houses were swept away, a large number of cattle were drowned, and the corn in the low grounds was destroyed. So far from working any amendment of life, the teaching of the storm was as fruitless as the discipline of the fever.

Furthermore, in the midst of the decline in the spiritual life of the people, there grew a disputatious spirit. Rumours had come of the doings of the Associate

Presbytery at Cairney Bridge, and matters of church government presented topics more agreeable to the people than those pertaining to purity of life and doctrine. Twelve persons deserted Mr. Robe's ministry. All the societies for prayer came to an end. Mr. Robe exhorted the people to flee strife and sinful division, and this work he prosecuted so jealously that, in the midst of distressing surroundings, the life of Christian devotion was kept alive in the few who were made alive to God through Jesus Christ; others, too, had increase of knowledge "as a foundation laid beforehand for the Holy Spirit."

Still further, on the heels of the Cairney Bridge wrangling came a period of dearth. The poor became exceedingly numerous, and many were on the brink of starvation. Mr. Robe, a close spiritual watchman on the towers of Zion, wholly failed to see anyone turning unto the Lord, who was smiting them. Theft and various immoralities increased. The return of plenty brought no change. There was a prevailing apathy. But the crisis was near. The long work of prayer, the visitations of fever, famine, storm, and schism were to work out a magnificent result. The giant preacher and pastor, now sowing in tears the precious seed of the Word, in a short time is seen enjoying a plenteous reaping time. His heart is failing him, but soon his mouth will be filled with laughter and his tongue with melody.

In the Church, excessive caution is much more common than excessive zeal. As, however, there have been now and again unmistakable times of refreshing as from the presence of the Lord, and as such seasons are likely to come again in the future as they have come in the past, I have thought well thus minutely to trace the various spiritual forces at work in Kilsyth which im-

mediately preceded or led up to that first outpouring of the Holy Spirit which has now become so memorable. There are some who say that the operation of God's Spirit cannot be so traced. There are some who say that His action is like the wind, which cannot be directed ; that it is like the lightning, too swift to be marked ; that it is like the dew or the fire, too subtle to be accounted for ; that it is without observation and not to be described. But such views are the result of a partial or inadequate apprehension of Biblical truth. Steam is a viewless vapour, but when it acts in the cylinder, none the less on that account are we able to form an estimate of its power. We do not see it, but we see what it does. It is true that we cannot command the wind, that it bloweth where it listeth ; but it is equally true that both on sea and land we are conscious of its movement, and can take advantage of its operation. In a time of revival, there is an invisible Operator and a visible operation,—an Agent that is unseen and comes you know not how, and a work that is apparent and not to be mistaken. The nature of the fire that burns in the heart of the devout we may not be able to tell, but still we may know that it can either be fed or quenched. The very name *revival* acknowledges these two things—a quickening spirit and a freshly budding life. When we go into the fields in the midst of the Spring, we cannot tell whence the Spring has come, we cannot explain the enigma of the little green daggers striking through the hard soil, the buds breaking on the prickly thorn. The mystery of the reviving season may be inexplicable, but not the less are we sure when we see green things in battalions and cohorts springing from the valleys and the mountain sides, when we hear far in the blue the lark singing his blithe roundelays, that the Spring has come, that the cold

earth has been touched by its genial and quickening influence. It is true, in one view, that Spring cometh not with observation ; it is equally true in another, that it blazes before the eyes of the spectator. And so is it with the work of the Holy Spirit. In a sense, there is no darker, no more mysterious operation, in another, there is no work more readily apparent. The Divine Will touching and quickening the human will is inexplicable ; the "Written Epistle," on the other hand, is known and read of all men.

The attitude of Mr. Robe was one of expectancy. More than they that watch for the morning, he watched for the coming of the Holy Spirit to fructify the seeds of the Word he had so diligently sown. In the year 1740, he began a systematic course of sermons on the doctrine of Regeneration. He pressed upon his flock the necessity of the New Birth as the genesis of the spiritual life :— "Except a man be born again he cannot see the kingdom of God." He next dwelt on the mysterious agency of the Holy Spirit in carrying it into effect :—"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : so is every one that is born of the Spirit." He went on to explain the nature and meaning of the New Birth, showing it to be both a Resurrection, a Life out of death, and a New Creation, the believer being God's workmanship created in Christ Jesus unto good works. He then described how Christ conquered the sinner to himself, and what was understood by circumcision of the heart, and the worthy partaking of the Lord's Supper. The systematic treatment of the subject was brought to a close by a series of sermons on the reality and witnesses of regeneration ; the taking away of the stony heart, and the giving of the heart of flesh ; the putting

of God's law in the mind and writing it in the conscience.

This series of discourses was continued, with only a short interruption, till April, 1742. It proved acceptable, but nothing more. Some months after Mr. Robe began, Mr. M'Culloch of Cambuslang also commenced delivering a set of similar discourses on the same subject. It is probable both ministers were influenced by Doddridge's *Letters on Regeneration*, which were at that time in the enjoyment of a considerable popularity. Mr. M'Culloch had not the parts of Robe; he was a plain, unemotional pastor, and, like Mr. Burns and the other clergymen whose parishes have been visted with seasons of special blessing, as different a man as one could possibly conceive from the recognised "revival minister." The more lately begun work at Cambuslang had the earlier results, but this was probably owing to the visit of George Whitefield. Some time previously, the great English preacher had a remarkable interview with Ebenezer Erskine and the Associate Synod at Dunfermline. These first Seceders were anxious that Whitefield should only preach in the churches and congregations of their communion. The demand was worse than ridiculous, and Whitefield distinctly refused to comply with it. "If the Pope himself would lend me his pulpit," he said, "I would gladly proclaim the righteousness of Jesus Christ therein." In this matter the Seceders blundered, and alienated from them a large amount of sympathy which otherwise would have been theirs. Whitefield being eagerly welcomed to the pulpits of the National Church, this circumstance may serve to explain the extraordinary attitude which they assumed on the outbreak of the revival, and their exceeding bitterness against it. With the appearance of Whitefield at Cambuslang, the flowing

spiritual tide in that parish reached its height, and at a communion service which was then held, and at which Whitefield and Robe were the chief ministers, there was such a crowd as had until that time probably never been gathered in Scotland. The congregation was variously estimated at from thirty to fifty thousand. There was much resemblance between the work carried on at Cambuslang by Mr. M'Culloch and that at Kilsyth by Mr. Robe. The only difference appears to have been that if the attendances at Kilsyth were smaller, the permanent impressions were much greater. In the one case the work was more diffused, in the other it was more intense.

When Robe heard of the rich blessing which was being poured out on the people of Cambuslang, he prayed fervently that it might not only be continued, but extended to Kilsyth. His prayers were answered. Mr. John Willison, minister of Dundee, on his way home from Cambuslang, called for Mr. Robe on Thursday, the 15th April. At Mr. Robe's request, he preached on Friday morning. The notice had been short, but a large crowd assembled. The sermon was plain, and the congregation departed quietly, but a great and deep impression had been made. On the Sabbath, Mr. Robe chose for his text Galatians, iv. 19: "My little children, of whom I travail in birth again, until Christ be formed in you." In opening it up, he spoke once more of the subject of regeneration, of which his soul was full, and on which he had been preaching constantly for the last two years. As he spoke, his voice grew tremulous with emotion, and a great seriousness fell on the congregation. For some Sabbaths he continued preaching on the same text, and each time with new testimony that the Holy Spirit was accompanying the ministry of the Word with greater and



greater power. Great fear and quaking came upon some as they thought of their sinfulness, and the wrath of God abiding upon them. The Spirit was now a fire melting them, and again a tempest bowing them down to the earth. On Sunday, the 16th May, there came witnesses of the Spirit's power that could no longer be gainsaid. After the preaching of the Word, "there was a great moaning in the congregation, as for the loss of an only son," not only women, but strong young men, and older people cried out as they awakened to the distressing sight of their sinful and lost estate. After the service, Mr. Robe sung a psalm and attempted to pray with them. When, however, he tried to speak he could not be heard on account of the bitter cries and groans, blended with the voices of sobbing and weeping. That there might be no occasion either for reproach or calumny, Mr. Robe acted in the circumstances with the utmost caution. He sent at once for Mr. Oughterson, minister of Cumbernauld, got some of the elders to pray with the people, and dealt with the distressed individually in his own study. It being a matter of regret that no record was kept of the Stewarton revival, Mr. Robe profited by the mistake then committed, and entered each case dealt with in a journal. By this means he was able not only the better to deal with those in distress, but also to calculate the extent and permanency of the movement. On that, the first great day of the revival, he dealt with thirty cases, but a far larger number were deeply impressed, and dated their awakening from that Sunday. "It was pleasant," writes Robe, "to hear those who were in a state of enmity against God, despisers of Jesus Christ, and Satan's contented slaves, some of them crying out for mercy, some that they were lost and undone, others, *What shall we do to be saved?* others praising God for

this day, and for awakening them, and others not only crying and weeping for themselves, but for their relations.

Seeing his opportunity had come, Robe determined to turn it to the utmost spiritual profit of the parishioners. When he lifted up his eyes, he saw what he had never seen before, the fields ripe unto the harvest. He heard also the Lord of the harvest commanding him to put in his sickle and reap. Instruction, consolation, and guidance being much needed by the awakened, he appointed Mondays, Tuesdays, Thursdays, and Fridays for meeting with them. They came so continuously and in such large numbers that he was occupied from morning till night. He found the task hard at first, and was greatly tempted to slacken his hand, but resolving not to spare himself, he says, *I soon found it the pleasantest work I ever was engaged in.* The doctrines he preached at this time were identical with the doctrines he had preached since he had entered on his ministry. He mixed the law and the Gospel in every sermon, and in setting forth the latter, the congregations were often in tears. He marked with interest that sermons he had preached on former occasions with little success, when preached again and with less force on his part were attended with an abundance of blessing.

In the midst of the falling showers of blessing, the people expressed a desire that the sacrament of the Lord's Supper should be dispensed. Up till this time there had only been one communion a year in the parish, but the elders and people showed their earnestness by resolving to meet the necessary expenses, and down to the present time the minister still receives a small sum for the dispensation of the winter sacrament. After all arrangements had been made, twelve ministers came to Mr. Robe's assistance. The services were held in the

fields, and on the Sunday fifteen hundred people partook of the communion. On Monday the services were again held in the fields on account of the crowds, and the church was set apart for dealing with those in distress. Great blessing was vouchsafed to those who had come from a distance. It was a gracious time. The love of God was freely shed abroad in the hearts of multitudes by the Holy Ghost given unto them.

These desirable days of the Son of Man extended from the end of April 1742, into the middle of 1743. The visitation of the Holy Spirit was consequently neither of a brief nor of a fitful character. Men who at first were taken by surprise got time to collect their thoughts, and look quietly at what they saw passing before their eyes. The results and effects were in every way salutary. There was a marked rise in moral feeling, and an unmistakable deepening of the spiritual life. The manners of the people were purified and elevated. Parishioners took a warm interest in matters pertaining to religion, and an increased delight in the services of the sanctuary. There was a larger church attendance, and throwing aside all wrath and bitterness, the people became kindlier spoken. The societies for prayer were reconstituted. Family feuds of long standing came to an end. Swearing was abandoned. Family worship was established. The work done by labourers in the fields and workshops was better done than formerly. With the quickened religious feeling there was an increased sense of duty. The whole of the people were more or less influenced for good. Robe dealt personally with three hundred persons in unwonted spiritual trouble about the salvation of their souls.

There is a sorrow of the Winter, but there is also a sorrow of the Spring. Of the buds which the tree pro-

duces, how many survive to bear fruit and flowers? Only the smallest proportion. But no one will venture to say, because of the innumerable buds that perish, Spring is a failure. The fulness of Autumn will not permit of the statement. Mr. Robe regretted that many who were wakened lost their impressions, and the cares of life choked the Word and they became unfruitful. He regretted that many through ignorance, evil company, and the repeated reiterations of the Seceders that they were under delusions, resisted the operation of the Divine Spirit, and so provoked Him to withdraw His influence before they came to a saving issue. But after the fullest deductions that could be made, there was still an abundant and satisfactory result. Knowing that time would be the best test of the work, Robe took careful note of all upon whom the work of the Spirit had been most apparent. The result was that in March 19th, 1751, he brought before a meeting of session a list of above one hundred persons who had been "under our spiritual concern in the years 1742, and 1743." After these nine years the session was able to testify, everyone of them had maintained a walk and conversation befitting the Gospel. A declaration to this effect was signed by the members, John Lapslie, Alexander Patrick, Henry Ure, James Miller, John Rankine, Robert Graham, Andrew Provan, Henry Marshall, David Auchinvole, Walter Kirkwood, William Shaw, David Shaw, James Rankin, James Zuill, Mark Scott. A declaration to a similar effect was also signed by certain heritors, and by Alexander Forrester, "Bailie Depute of Kilsyth." One hundred souls still following Christ after the lapse of nine years, was something to be proud of, and Mr. Robe had a pastor's joy in their continued perseverance and growth in grace.

It was well that this venerable minister had resolved to proceed in all things with the utmost caution. His surmise was that the more the work prospered, the greater would be the opposition made to it, and "the more Christ triumphed the more Satan would rage." And he was right. Strong opposition sprang up in various quarters, and anonymous pamphlets were circulated in every direction. The strongest opposition came from a direction from which other things might have been expected. On the 15th July, 1742, the Associate Presbytery promulgated at Dunfermline an Act appointing a public Fast on account of the work of the Spirit then going forward in the Church of Scotland. They pronounced it a delusion, and the work of the Grand Deceiver. They went to blasphemous lengths, one Adam Gib excelling all the others. To their famous declaration Mr. Robe offered at once a dignified and convincing reply. He answered their objections one by one. He showed how the bodily distresses which marked the awakening of some could not be held inconsistent with the operation of the Holy Spirit. The work of the devil it could not be, for Satan's work never yet produced godly sorrow for sin and the hatred of it, it never produced reformation of life and manners, love to man and the embracing the righteousness of God through faith in Jesus Christ. The Seceders said many through this work had been led to pay no heed to *their* testimony. Robe correctly replied that a stickling on a point of Church government was no mark of saving grace. "Can you find it in your hearts," asked Robe, "to be like the Jews who prayed and longed for the coming Messiah, and, when he came, rejected and crucified him? Can you be so unaffected with the glory of Sovereign grace appearing towards a judgment-deserving generation, as

to say, *You do well to fret and be angry at it*, because you find your glory is lessened by it, and your credit beginning to suffer? Will you be so fearless, can you be so cruel to thousands of perishing sinners, who begin to fly to Jesus Christ as a cloud and as doves to their windows, as in the most solemn and public manner, with lifted hands to heaven, to pray that there may be a restraint upon the influences of the Holy Spirit, and that this outpouring of his grace may be withdrawn, and not spread through the length and breadth of this land? I can assure you that many godly souls with tears cry as Moses did in the rebellion of Korah, *Lord respect not their offering*. And after our Lord's example: *Father forgive them, for they know not what they do.*"

Robe, if not named, was still personally assailed as one who, by his missives, attestations, and journals, sought to deceive, if it were possible, the very elect. Conscious of his desire to preach not himself but Jesus Christ the Lord, warning every man and teaching every man in all wisdom, he replied it was his comfort to suffer in this what his Master had suffered before him, He also having been accused of having "deceived the people." In conclusion, he fully vindicated the position of Whitefield, "whom he loved in the truth," from the aspersions they cast upon him. Then, with a blessing full of the richest Christian sweetness and grace, that they might come to be like-minded one towards another, he brought this controversy with the Seceders to a close.

Of the blessed work of those years Robe published a *Narrative*. A further account was also given by him in the *Christian Monthly History*, a magazine which he edited, and of which six numbers were published in 174 , 1744. Being full of ideas, his pen was continually at work in the sphere of religious literature. He published

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separately several pamphlets, and in 1750 issued two thick volumes of his sermons, dedicated to the Right Honourable Selina, Countess of Huntingdon. His wife, Anna Hamilton, survived him, dying the 28th April, 1773. In the graveyard there stands a stone bearing the following inscription:—"TO THE MEMORY OF JAMES ROBE, M.A., MINISTER OF THE GOSPEL, KILSYTH. BORN 1688, ORDAINED 1713, DIED 1754. ISA. xxvi., DAN. xii. 3. 1839." The reference to Daniel contains the words:—"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

## CHAPTER XI.

REV. JOHN TELFER—Manse and School Building—Parish Notes—Church and State—Carlyle and Hill Burton—Patronage—Ebenezer Erskine—Thomas Gillespie—The Relief Church Formed—James Graham—Allan Cornfoot—James Dun—John Anderson—Robert Anderson—John S. Goodall—DR. WILLIAM ANDERSON—Early Life—Influence of Chalmers—Using *The Paper*—The Organ Question—Various Controversies—His Preaching—LL.D.—Estimate.

CLOSE to the stone of James Robe there is another of a similar design—a grey freestone, with a marble tablet—bearing the words :—“ IN MEMORY OF THE REV. JOHN TELFER, WHO DIED MARCH 31ST, 1789, IN THE 64TH YEAR OF HIS AGE AND THE 35TH OF HIS MINISTRY IN THIS PARISH. ERECTED BY A FEW FRIENDS IN THIS PARISH, 25 OCT., 1828.”

John Telfer was the successor of Robe. He was licensed by the Presbytery of Edinburgh, 7th March, 1750. Having been for three years a probationer of the Church, he was presented to Kilsyth by George II., October, 1753. He was ordained by the Presbytery of Glasgow, 21st March, 1754. His ministry extended over the long period of thirty-six years, and evidences are not wanting that it was marked by progress in certain departments, and much quiet faithfulness and diligence. During his incumbency the manse was built on the site it now occupies. He was instrumental in opening a school for the people of the town. He carried out the



necessary negotiations between the heritors and parishioners. On the 7th November, 1760, the session "appointed a committee for the purpose of forming measures for building a sufficient school-house and dwelling-house for the benefit of the schoolmaster and scholars, and the



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meeting further empowers them to determine on what spot of ground the said school-house is to stand." Alexander Stewart, "from Colinton," was the first teacher appointed. The meetings of session were held as frequently as in the days of Robe, and the parochial super-

vision was equally close and watchful. The Sabbath was carefully preserved from desecration. Farmers were rebuked "for selling their grass to the Highland drovers at the August tryst on the Sabbath day." "Elders were appointed to go through the town, and challenge and reprove all persons in public-houses and wandering idly about the fields." Collections greatly improved in amount, and were reckoned in sterling money. The proclamation fees were five shillings for three Sundays, and seven and sixpence for two. The baptism fee was sixpence. There was a graduated scale for the use of the mortcloths. "The best mortcloth, five shillings; the second best, three shillings; the plush one, two and six; the boys' one, two shillings; the child's one, one and six; the worst one, one shilling." The bell was rung at funerals, and the bellman was paid a shilling for discharging this duty. Testimonials were rigorously exacted from all persons taking up residence in the parish. If any employer hired a servant who had not produced a testimonial, and he or she afterwards fell into indigent circumstances, the employer was held liable for his provision. "The Session unanimously agreed," 22nd Nov., 1754, "that persons taking up residence in the parish, whether servants or others, produce testimonials to the elders of their respective quarters within fourteen days after the intimation, otherwise the Session will be at due pains to proceed against those persons that can give no satisfactory account of their moral character to get them removed out of the parish."

The difficulties in Scotland connected with teinds have been considerable, but there have been no secessions from the Scottish Church on their account. The views held of the intimacy of the connection that should exist between the Church and State have been various,

but on the unrighteousness or unscripturalness of that connection there has never been a secession from the Church of Scotland. As respects purity of doctrine, the same has also to be said. It was correctly observed by Hill Burton, and the statement has been repeated by Carlyle, "that Scots' dissent never was a protest against the principles of the Church, but always tended to preserve the old principles of the Church, whence the Establishment—by the progress of enlightenment as some said, by deterioration according to others—was lapsing."

The chief cause of secession has had its root in Patronage. Yet a close observer might well be astonished how Patronage could ever have caused a single secession from the Church. To bring about discord in her borders was the very purpose for which Patronage was imposed on the Church. To secede from the Church on that account was to work the work of the Episcopalian enemies of both the Scottish Church and State. Patronage was thrown amongst the people of the North with the very intention of producing discord; it was the last wily device of a beaten enemy, and every patriot should have been careful that the plot hatched in the Senate should have been rendered innocuous by that shoulder-to-shoulder firmness which was triumphant on sterner fields. The closer the history of Patronage is examined the more is this view established. When the Covenanters abolished Episcopacy in 1638, they abolished Patronage along with it. In 1662, when Charles II. came into power, Patronage was re-imposed. With the Revolution Settlement of 1688, the Church of Scotland again got quit of Patronage. As long ago as 1690, when Patronage was abolished, there was passed a Patronage Compensation Act. After the Revolution the re-imposition of Patronage in 1711 was a political move by the

Jacobites, who intended by it "to weaken and undermine" the Church of Scotland, which favoured the House of Hanover. But history repeats itself often, Patronage has again been abolished, and again has been passed a Patronage Compensation Act.

The year after the re-imposition, the General Assembly presented a petition to Queen Anne to use proper means for preventing an encroachment so evidently prejudicial to the work of the Gospel and the peace of the Church. The enemies of Scotland, however, succeeded but only too well. The people they could not fight, they put by the ears. Ebenezer Erskine was the first fruit of the Patronage Act, the first who lent himself unconsciously to working the work of the enemies of his Church and country. It was of no avail they called themselves Seceders and not Dissenters, that it might be understood they had no disagreement with the doctrines of the Church. But the Secession party themselves soon became the prey of secession. They split into Burghers and Anti-Burghers. The former split again into Old Light Burghers, and Old Light Anti-Burghers. The latter into the New Light Burghers, and the New Light Anti-Burghers, and I know not what.

The next secession, in 1761, was also a Patronage affair, and was occasioned by the deposition of Thomas Gillespie for disobedience on the occasion of the settlement of a minister at Inverkeithing. The result was the formation of another new sect called "The Relief Church." On his death-bed, Gillespie recommended, without avail, his people to return to the Church of Scotland. The various branches which rose out of the Secession and Relief movements were amalgamated in May, 1847, into what is now the United Presbyterian Church.

The Kilsyth Relief Church was formed in 1767. In that year Mr. Telfer took part in the ordination of an unpopular presentee to the parish of Eaglesham. This action gave offence to two or three elders and a few parishioners. They, consequently, withdrew from the Church and formed themselves into a congregation of Relief. In 1770, they built the church which now stands in the Low Craigends, and in place of which they have erected in Kingston a much more handsome edifice. The secession not being the result of a spiritual movement was not well regarded by the body of the parishioners, and some were not slow to say that no good would come of it. The Seceders must, however, have had some confidence in themselves and their cause, for the church they built accommodated 559 worshippers. There has been a ministerial succession of six clergymen. The first was James Graham, who was ordained in 1772, and who resigned in 1775. For his resignation, after so brief a ministry, no reason is assigned. Leaving Kilsyth, he went to America. He afterwards returned to Scotland, became a teacher at Bo'ness, got into trouble through marrying two of his scholars, and was banished furth of Stirlingshire. The second minister was Allan Cornfoot. He was ordained 1778, and he resigned in the following year. The reason of his resignation was "his getting into trouble of a delicate nature which caused him to leave the town." The third was James Dun, a native of Kilsyth. He was ordained in 1780, and translated to East Campbell Street, Glasgow, 6th September, 1792. He gathered a considerable congregation, and his connection with the Relief Church terminated characteristically. Having arranged to deliver his farewell sermon, when he came to the church he found the managers had locked the doors. There was

no stir and no congregation ; it was simply the method his flock took of telling him that he was free to go, and no explanation was necessary. The fourth minister was John Anderson from West Falkirk. He was ordained 12th September, 1793. He received calls to Dysart and Cupar. He was moderator of the Reformed Synod in 1828, and died 2nd Feb., 1862. His son, Robert, was ordained his colleague and successor, 27th July, 1847. Some disagreement arose at this time, and certain of the Relief body—constituted that year the United Presbyterian Church—withdrew and formed the Congregational Church, which still continues to survive. In 1890, Mr. Robert Anderson retired and Mr. John S. Goodall of Milnathort was ordained the 26th Feb., 1890.

The ministry of the Andersons, father and son, embraces a period of close on one hundred years. They may be safely said to have piloted the congregation through the difficulties of its early life and made it what it now is. The father of the Rev. John Anderson was a mechanic and a man of some inventive ability. He was employed at the Carron Iron Works, and was the first to introduce a tramway into Scotland. He invented the ball-cock in common use, by means of which the supply of water to cisterns is beautifully and automatically regulated. His son, the Rev. John Anderson, ministered to the Relief Church in Kilsyth for the long period of sixty-nine years, and died at the unusually long age of ninety-two. He was distinguished by the carefulness of his pulpit ministrations, the simplicity of his habits, and his advanced political notions. He was twice married, and had two sons and five daughters by each marriage.

William was the second son of the first family. At the jubilee soiree of his aged parent, he said, in his

characteristic manner, that, than his father, he had never known anyone he would have liked so much to be his father, and then, laying his hands on his progenitor's silver hair, he launched out into the popular ditty, "John Anderson, my Jo." William was born at Kilsyth, 6th January, 1799, and was for a period of years as well-known a man as was to be found in the West of Scotland, and as notable a figure as filled a Glasgow pulpit. There were many reasons why he should have held his father in the highest filial esteem. As a boy, he had attended Chapel-Green School, but in reality his father was his tutor, and prepared him for entering the university. In all things, human and divine, he gave him the solidest nurture. The father mingled chess and draughts with the Shorter Catechism. The boy taught himself to swim in Dini Linn, now rapidly silting up. He hid his stockings and shoes after he got clear of his father's house of a morning, that it might not be said of him he was the only booted boy in school. One of his school-day acquaintances was Emily, the sister of William Motherwell, the poet, who seems to have impressed him like another Jeanie Morrison. The freshness of the morning light was transitory. He grew up a shy, bashful lad, till with manhood there came another change. He had a shrill voice, and when he read his Latin exercise at college, Professor Richardson said, "Well sung, Gulielme!" Chalmers in the Tron Church, thundering forth his "Astronomical Discourses," was then at the height of his popularity. Young Anderson heard him every Sunday, and came under the spell of his eloquence. He caught something of his manner which he was never quite able to throw off, but which, having an individuality of his own, it would have been good for him if he had. William Anderson's devotion to the paper must

be put down to his devotion to one of the most notable pulpit traits of Chalmers. "Pho!" he replied to his father, who thought the use of the manuscript would prove his ruin—"Pho! you don't know what reading is; you think it is bowing away with your nose on a paper. You never heard Chalmers read!" When Dr. Chalmers died, amongst other things Anderson said, "I neither say nor think I am possessed of any great excellence, but whatever good is in me is mainly ascribable to the awakening of my powers in these memorable days."

The stumbling blocks that were put in the way of the young preacher's licence, on account of his adherence to *the paper*, made a deep and lasting impression on his sensitive nature. A keen sense of injustice, and a feeling of bad treatment remained with him for many years. His ecclesiastical cradle had been roughly rocked, but it was probably an element in the making of his resolute manhood. When he left the presbytery meetings he went home to weep over the laughter evoked by his sermons in the presbytery. The action of "the brethren" had an effect it was never meant to have; it delivered him from the cramping prejudices of a provincial sectarianism, it gave him a breadth of view ranging beyond his ecclesiastical confines, it helped to fill him with that kindly charity and magnanimity which so greatly distinguished him, it showed him the weakness of his own Church system, and it was also the root of that corroding sarcasm which he laved on many a hapless opponent in his City Hall speeches.

Anderson had not long entered on his John Street ministry when the organ question came to be dealt with by the denomination. The use of the instrument was condemned by the synod. No matter, he cast himself into the ferment fearless of consequences, and defended



the use of the organ with a force and liberality of treatment, which, looking back on the state of feeling at the time, did him the greatest credit. He had to war against deeply-rooted prejudices. He did not win at the first, but he won eventually. Freedom to use a manuscript in preaching, and freedom to call instrumental aid to the service of praise, will seem to those south of the Tweed very poor conquests indeed to make boast of. Those, however, who know the character of the Scottish Dissent of the time will probably come to the conclusion that to a less strenuous spirit both reforms would have been alike impossible. Apart from the work done in the denomination by Dr. Anderson, Professor Eadie, Mr. Gilfillan, Dr. Brown of Paisley, and in his own department by Davidson, "the Scottish probationer," it is questionable if the United Presbyterian Church could have survived as a living force. The work of these men brought the denomination into touch with a larger and sweeter life, which would otherwise have been repelled by a narrowness and fanaticism not yet wholly extinct.

Dragged into controversy unwillingly, and at the very outset of his public life, the love of debate eventually ruled him like a hardly acquired taste. His bashfulness left him. He grew masterful and pugnacious. The give and the take, the thrust and the parry of public disputation became sweet to him. Conscious of his strength, he loved to call it into exercise. The greater discussions in which he took part were the Voluntary Controversy—a sharp, short fight in which he got, by Chalmers and others, if not "knocked out of time," most certainly pommelled into his corner; the Anti-Slavery Movement, in which, amid the indifferentism of Glasgow, he made his voice to be strongly heard, and "dared to be in the right with two or three;" and the cause of

Protestantism, in which he attacked with the utmost fierceness the corruptions of Rome, and poured his bitterest invective on "the man of sin." In these debates he spent much valuable intellectual power, and published many pamphlets. The work was conscientiously done, but it is to be regretted that so much of his writing should have been of a polemical character. The applause of the Colosseum is but a poor reward if the gladiator dies in the sands of the arena. In the crowds that cheered him in the City Hall, in the congregations that crowded John Street Chapel on Sunday nights, in the second editions of his stinging brochures, Anderson got his momentary reward. But at what a cost. His memory has perished with the shouts that hailed his triumph. His polemics are dead and buried, and all that really lives of him are his kindly humanities, his foibles, his eccentricities.

In these days of regulation drill, when preachers are all becoming as like each other as School Board children, it is refreshing to turn to the preaching of Dr. Anderson, so full of individuality, character, and stirring life. After his early mannerism had so far worn off, he expanded into his true self and became greatly popular. John Street Chapel was empty when he got it. After filling it, he destroyed it and built a more commodious structure. His manner was certainly *outré*. He was a great snuffer, and carried the powder not in the familiar "mull," but in his vest pocket. A heated preacher, crying, "My soul cleaveth to the dust," at the very moment his thumb and finger were ministering copiously to an unlovely habit, had a broadly humorous suggestion, which even the mind of a Relief Seceder, immersed in devout meditation, could hardly fail to observe. Such things are remembered now when better

things are forgotten, and the more is the pity, for much that Anderson said in the pulpit was well worthy of being carefully treasured up. His printed sermons are all good. When, however, in latter years he prepared them for the press, he polished them too much. We miss the man in them, his turnings, his unpremeditated bursts, his trenchant remarks aside. He was a better platform orator than preacher, and a better preacher than writer. The vulgar thought him "daft," but of daftness in him there was none. What the unappreciative thought derangement was only the operation of a fresh, a buoyant, an original, and fruitful mind, a mind that remained sweet and unconventional to the last.

Dr. Anderson's millenarian views brought him into contact with Edward Irving. These views he kept in control, but he never abandoned. Where they occur they rather freshen than disfigure his pages. He died, Sunday, 15th September, 1873. Before this event occurred he said he did not expect to be long in his grave. And again he said, "My prophetic views have helped in no small degree to give me my present comfort."

The University of Glasgow gave him his LL.D. The honour is sufficient witness of the worth of his public services, and of learned appreciation of his multifarious labours. Apart from his occasional pamphlets, he did not become an author till late in life. Notwithstanding, his literary remains are both considerable and creditable. "Regeneration" displays rare faculty of methodical treatment and no small power of theological analysis. The "Ffilial Honour of God" is also a meritorious performance. These works are not the worse that they show their author the partisan of no particular theological school. Dr. Anderson also left

two volumes of discourses in which his views on life and religion are set forth, sometimes with characteristic quaintness, and occasionally with marked originality. The public will never call for any reproduction of these remains of Dr. Anderson, and for the reason most of all that they want the undefinable touch of the practised penman. There is no lack of thought, nor of ideas, but there is a want of imaginative fusion and sublimation. To get a correct view of Dr. Anderson, we must fall back on his personality, his pastoral devotedness, his public activities, his sympathy with popular movements, his hatred of oppression, his zeal in every good and struggling cause, his fearless outspokenness, and the underlying warmth and geniality of his heart. Taking these things all into account, Dr. Anderson must be esteemed an honour to his denomination and the place of his birth.

## CHAPTER XII.

The Agricultural Interest—JAMES FREW—ROBERT GRAHAM—Introduces the Potato—History of the Potato—Graham's Experiments—Widespread Interest and Success—DR. ROBERT RENNIE—Graham and Rennie Compared—Peat Moss Studies—The Nature of Peat—Peat Companies—Rennie's Early Life—Presentation and Marriage—A Distinguished Son—Second Marriage—A Faithful Pastorate—Number of Communicants—New Parish Church—The "Essays on Peat Moss"—The Peat Bogs of Europe—Dullatur Moss—Flanders Moss—Substances contained in Moss—Qualities and Sterility of Moss—Publication and Honours—Czar of Russia—Alexander I.—Offers Appointment—Sir John Sinclair Advises Acceptance—The Czar's Presents—Bell of Antermony—Rennie's Death.

NOTWITHSTANDING the enormous development of the national commerce and manufactures, the agricultural interest is still the most important in the country. With this interest the parish of Kilsyth has more than merely a local connection. It was for the largest portion of his life the residence of James Frew of Balmalloch, and it was the birth-place of Robert Graham and Robert Rennie.

Of the first, not more than a very few words need be said. He gave himself to the rearing of Ayrshire stock, and is a good example of how, by persistent energy, the ordinary Scottish farmer may come to make for himself an honourable name. In his special department at the Highland and Agricultural Show at Perth in 1861, and

at the great English Show at Battersea, the same year, his animals carried all before them. The late Duke of Athole frequently visited him at Kilsyth, and recruited his stock by the purchase of the finest animals of the Balmalloch strain. He was born in Campsie parish in 1795, and died at Balmalloch in 1874.

But if James Frew is one of the lesser, Robert Graham is certainly one of the larger lights of Scottish agriculture. We simply owe to his memory a debt which we cannot pay. He introduced the potato to Scottish agriculture, and the Scottish farmer now produces annually over 800,000 tons of that important food supply. The value of the potato as an article of diet, relished alike by prince and peasant, its easy culture, its adaptation to a wide diversity of soil and climate, and its large and profitable productiveness, well entitle it to the high esteem in which it is now universally held. To the historian, those fields around Neilston, where it was first grown in Scotland, are more suggestive and interesting than those heights close by the "Slaughter Howe," where the Covenanting army was so desperately worsted.

While the history of the origin of wheat and oats is buried in obscurity, that of the potato and its introduction into Europe is fairly well known. It was imported into eastern civilisation by the Spaniards from Quito, where they found it cultivated by the natives. Hieronymus Cardan, a monk, brought it from Peru to Spain, and from that country it passed into Italy and Belgium. In 1586, Sir Walter Raleigh introduced the potato into Ireland from North Carolina and Virginia, and cultivated it with some success on his own estate near Cork. Some authorities place the date of the introduction of the plant into Ireland twenty-four years earlier. Be this

as it may, it took kindly to its new habitat. Its cultivation developed with enormous rapidity, and no political cause could have so rapidly swelled the population. Finding it of easy cultivation, the Irish, too, soon made it "the staff of life," and the results were appalling. From Ireland the potato was introduced into Lancashire, but its progress was slow, and not till the last decade of the 18th century did its cultivation upon a large scale come to be general.

Robert Graham was the proprietor of Tamrawer, near Banton. He was also the factor on the Kilsyth estate, and resided at Neilston. Taking an interest in all agricultural projects, he had amused himself with the cultivation of the potato in his garden. In 1739, having become possessed of the idea that the potato might be turned to real agricultural utility, by way of experiment he laid down half an acre in the open field. His expectations were fully realised, and he went on extending his operations. As he learned by experience the art of preparing the ground, manuring, drilling, planting, and stirring, he grew more self-reliant. The farmers in the parish began copying his methods, and the success of his enterprise became so noised abroad, that noblemen and farmers from every part of the country came to him in flocks to receive his counsel and learn his methods. Taking land at such widely separated places as Dundee, Perth, Edinburgh, Glasgow, and Renfrew, his enterprise influenced the largest and most important districts in the country, and in a few years potato growing became universal throughout Scotland, wherever there was suitable land. Robert Graham was held in the highest esteem for the new impetus he had given to Scottish agriculture. Although, however, he saw the success of his experiments fully proved, he must have failed to

realise of what vast importance the potato was yet to be to the Scottish farmers, and how the land of his birth was to attain to such perfection in its cultivation, as not to be surpassed by any other country in the world.

In connection with the history of Scottish agriculture, the name of Robert Rennie is as worthy of remembrance as that of Robert Graham. There is, however, a very wide difference between the two men. Graham's experiments were successful, and led to immediate results. Every strath and carse and hillside in Scotland witnessed every year to the fruitfulness of his labours. It was not so with Rennie. On his favourite theme,—the conversion of peat moss into arable land, manure, and fuel,—he read largely, thought profoundly, and wrote extensively and learnedly. His speculations attracted the notice of sovereigns and statesmen. The librarians of Edinburgh ransacked Europe to provide him with books. The Board of Trade, the Royal Society, the Scottish Highland and Agricultural Society, and the University of Glasgow, one and all encouraged him in his labours. Notwithstanding all this wide-spread interest and stimulus, apart from the essays he has left, the work of Rennie has had, so far, no practical result.

The vast mosses of Britain and Europe are still lying in our day as waste and evidently as irreclaimable as they lay in his. These great accumulations of the debris of the primeval forests are still tempting us to consider if no key can be found to unlock their carboniferous riches. For the present, it seems as if nothing can be done. We may rest assured, however, it is only for the present, for it would be absurd to suppose that the wheels of our chemical and mechanical progress could be permanently stopped at the margin of a peat bog!

When the time for the utilisation of our peat moss



deposits comes, there can be no doubt the work of Dr. Rennie will be found an important connecting link in a long chain. I anticipate nothing of what follows by remarking in a sentence or two, that in every department of manufactures and agriculture, peat has been found hitherto most intractable and unproductive. The vast deposits have a promise of a varied production which in reality they never yield. Peat, as a fuel, burns with a red, smoky flame, emitting a strong, and to some by no means disagreeable, odour. The lighter varieties are exceedingly inflammable. Its combustible powers are, however, tantalising; the yield of heat being very small in proportion to the bulk of the fuel. In Bavaria and Oldenburg it is used in the locomotive engines, but the tenders are larger than our largest cattle trucks. It can be compressed, but the advantage thus gained does not compensate the cost of the operation. Peat has been successfully used in the iron furnaces of Austria, and makes an excellent quality of iron, although here again the quantity of the ash militates against its use. Earnest and persistent efforts have been made to use peat as a gas producer. The harnessing of Will o' Wisp has, however, only been attended with the smallest measure of success. Again, charred peat has been excessively extolled for its value as a manure both when applied by itself and as part of a compound. So great were the expectations at one time of an enormous demand for it, and of the benefits likely to accrue to Ireland by thus disposing of her bogs, that a Royal Charter was granted to a company by which its manufacture was to be carried on. Notwithstanding this huge enterprise, the bogs of Ireland are still one of the unsolved problems of that country, and the history of peat companies and manufactures is but the history of abortive and fruitless expedients.

Robert Rennie, the only Scotsman who has made peat moss his special study, was a native of the parish of Kilsyth. He was wont to boast of the number of his relations in his own parish. He studied at the University of Glasgow, and was a diligent and painstaking student. In 1786 the university awarded him a silver medal for the best Latin disquisition on the miracles of our Lord as confirmatory of our faith in Him. He was licensed by the Presbytery of Paisley, the 26th September, 1787. To his native parish he was presented by George III., on the 4th July, 1789, and ordained on the 3rd September of that year. He was deservedly popular, and the exception which proves the rule, that a prophet is not without honour saving in his own country and amongst his own kindred. He was a man of a gentle nature and of a retiring studious habit. He loved to spend his leisure in his study, and amongst his books, or in his garden, carrying on his little experiments with soils and peats. A square, stoutly-built man, of average height, he loved a game at quoits with his friends, but this was his only active recreation. On the 22nd October, 1793, he married Barbara Black, the fourth daughter of Sir John Stirling of Glorat, the grandfather of the present baronet, Sir Charles G. F. Stirling. She was born in 1777. Barbara must consequently have been married at the early age of sixteen years. In the seven years of their married life there was the following family:—Margaret; then Alexander Howe and Glorosna, twin children; and, lastly, Maria Jane. Mrs. Rennie died the 23rd July, 1800. The only son by this marriage, Alexander Howe Rennie, became a physician of very considerable distinction. He attended William Wilberforce, the Rev. Edward Irving, and George Canning in their last illnesses. He married Mary Helen, third daughter of John Anderson of Glads-

wood. In 1834 he removed from Hartford Street, Mayfair, to Alresford, Hants. Having been thrown from his horse, he died, in consequence of the injuries received, on the 10th February, 1838. Maria, the last surviving member of this family, died at Glorat Cottage, Campsie, in 1885. On the 30th December, 1802, Dr. Rennie married again Isabella Auchinloss or Mathie, a widow with a large family, some of whom were married. By this marriage there were born a son and daughter; the latter was born in 1806, and became the wife of Thomas Alexander, manufacturer, Dunfermline.

There are many evidences which go to prove that Dr. Rennie was an exceedingly faithful pastor, that his ministry was energetic and successful, and that the parishioners of Kilsyth had good reason for holding him, as they did, in the very highest regard. In the course of his ministry there came two seasons of great destitution, and in both Dr. Rennie laboured with the utmost zeal for the alleviation of the distress. During the first, which took place in 1801, a society was formed for the purpose of providing seed and necessaries to the destitute at a cheap rate. The intrusions of this society amounted to the respectable sum of £1007 6s. 4½d. In 1820, the second time of distress, Dr. Rennie established a soup kitchen, which was continued as long as was necessary. The sum expended was £168 14s. 2d., and the ingredients of the soup are preserved with as much care as if it had been a chemical preparation. Irregular marriages were greatly prevalent during Dr. Rennie's incumbency: Hardly a session meeting took place without some cases appearing in the minutes. The parties appear to have been fined in small sums: The outbreak of irregular marriages was not confined to Kilsyth: They were so numerous in other parishes that the Assembly had to issue instructions

to sessions as to how they were to be dealt with. In the days of Robe there were 200 communicants in the parish: During the ministry of Dr. Rennie this number had risen to 515. But the pastorate of Dr. Rennie not only bridged over the 18th and 19th centuries, but also united the old church in the graveyard with the new parish church in the town. Towards the close of the last century the pressure on the space of the old building became exceedingly great. On Sabbath, the 3rd March, 1799, just before public worship, two parishioners fought for the possession of a pew. The heritors regarded the state of matters with indifference. Dr. Rennie called a meeting. None of the old heritors appeared, only one or two feuars. But the minister was not to be baffled by the policy of non-appearance. He took the matter to the presbytery, and the present parish church so deservedly admired for the exterior propriety of its architectural proportion is a standing memorial of faithfulness to trust, and the fearless discharge of duty in the face of surrounding difficulties. I cannot say what became of the old bell. There is a tradition that it was transferred to Colzium. If this was so, it could not have swung long in the belfry of the old church, as the Colzium bell bears upon it the following inscription:—"GEORGE III. REX. KILSYTH, 1794. PRO-CUL ESTO PROFANI." Of the work of the Holy Spirit during the ministry of Robe, Dr. Rennie left a brief, but most carefully written and sympathetic account.

Dr. Rennie's great work, "Essays on the Natural History of Peat Moss," was published at Edinburgh, by Archibald Constable. It is in three volumes. The first was published in 1807, and is dedicated to "The President and other Members of the Board of Agriculture, as a humble testimony of the high sense the author entertains of their patriotic exertions in promoting the

interests of agriculture and the improvement of the British Empire." The second was published in 1810, and is dedicated "To His Grace the Duke of Athole, the President and the other Members of the Highland Society of Scotland, as a small tribute of the author's esteem and gratitude, and a humble testimony that they were the first in Britain to call the attention of the public to the natural history and origin of peat moss, and the important economical purposes to which it may be made subservient." This work has now become exceedingly rare, but both these volumes are lying before me as I write these pages ; also an epitome of the third, from which a fairly just view of its contents may be obtained.

The first volume contains a spirited introduction to the work, and two essays on the ligneous and aquatic plants from which moss is formed. When we recollect that in Ireland alone one-seventh of the whole island, or 2,830,000 acres, is moss, we at once recognise the importance of the problem with which Dr. Rennie attempts to grapple. But whilst Ireland is an outstanding illustration, in the various countries of Europe there are enormous deposits of peat moss. Hatfield Moss, in England, contains 180,000 acres. In France the moss at the mouth of the Loire is 50 leagues in circumference. The moss of Bremerford, near Bremen, is 60 miles long by 15 miles broad. In Holland, Germany, Poland, Prussia, Sweden, and Russia, there are mosses double and treble the size of that near Bremen. Nor is it to be supposed that these mosses are like the alluvial deposits on the surface of the earth, merely a foot or two in thickness ; so far from that being the case, they are for the most part from 20 to 50 feet in depth. When the Forth and Clyde Canal was made, the engineer found the

thickness of the mossy strata of Dullatur Bog to be 53 feet. The associations of the boy often colour and give direction to the thoughts of the man. This being the case, may it not have been that the wonder excited in his mind by this moss, when he played about its margin as a boy, directed the speculations and peculiar studies of Dr. Rennie's manhood? Flanders Moss, through which the Forth flows, and which extends to the east of Gartmore for several miles, is the only other moss in the neighbourhood which, from its extent, might be calculated to stir the awakening faculties of a young natural philosopher. That Dr. Rennie's mind was deeply moved by the subject is evident from the long years he bestowed on its study, and from such a passage as this, which we find in the introduction to his work:—"Is it not then astonishing, and is it not to be lamented, that a subject of such national importance has hitherto been so shamefully neglected? Is it not a reproach to every nation in Europe? And ought not every potentate of these vast dominions to blush at the recollection? Shall they spend the treasure and blood of their subjects in the wild schemes of ambition, in seeking to extend their dominions and aggrandise their nation and their name by new conquests, while kingdoms lie uncultivated in their own empires, and millions of acres of their richest valleys lie as a useless waste? If but one ten thousandth part of the treasures wasted in one campaign were devoted to the improvement of these uncultivated regions, then might the wilderness be made to smile, and the desert to bud forth and blossom as the rose."


The second volume consists of seven essays. In the first he gives account of the changes through which vegetable matter passes in the process of conversion into peat moss, and in the second he describes the sub-

stances that are found in moss, such as sulphur, sulphuric acid, phosphorus, tannin, iron, etc. In the third Dr. Rennie is freely at home in discussing the relationship existing between peat and coal and jet. In one place he says: "Coal, wherever it has been discovered, has certainly been exposed to a degree of mechanical pressure far beyond that which has ever been applied to peat by art. Of this it would be superfluous to offer any proof. And if the best peat were subjected to the same degree of compression, it is obvious that it would become equally compact, and equally heavy, bulk for bulk, and equally inflammable as coal; and in no respect distinguished from that substance in colour, consistency, or chemical qualities." After discussing the connection between peat and various bituminous substances, he devotes two chapters to these two difficult questions—the antiseptic qualities of peat moss, and its sterility in its natural state. The last essay of the second volume is a learned disquisition on "The Different Kinds and Classifications of Peat Moss." The last volume is practical, and treats of peat as a soil, its fertilisation, its use as a manure, the cropping of moss, and its economical uses.

In Dr. Rennie's work we see the operation of a mind at once acute and capacious. Nothing escapes his observant eye. There is a marvellous fulness of detail. He seems to have consulted every authority and classified every fact. He has a familiar knowledge of curious passages of ancient history. The things he has seen and handled he describes with Darwinian minuteness and faithfulness. His work is a credit to Scottish literature, an honour to the Scottish Church, and must ever remain a monument of the author's untiring zeal, wide learning, and scientific insight and sagacity.

When his work was published his grateful countrymen loaded him with such honours as they could bestow. The University of Glasgow conferred upon him the degree of D.D. He was made a Fellow of the Agricultural Society of Edinburgh, corresponding member of the Board of Agriculture, member of the Highland Society of Scotland, member of the Natural History and Chemical Societies of Edinburgh. He became also the recipient of sundry services of silver plate.

But this was not all. His reputation extended far beyond Scotland. Sir John Sinclair brought the merits of the Scottish pastor under the notice of Alexander I., next to Peter the Great the most distinguished of all the Russian Czars; he was the Czar whom Napoleon worsted at Austerlitz, Eylau, and Friedland; he was also the Czar who fought Napoleon at Borodino, who burned Moscow, and secured the annihilation of his army amid the snows of Russia. After the deposition of Napoleon and the restoration of the peace of Europe, Alexander devoted himself to the internal administration of his vast dominions. The improvement he wrought was greater than that accomplished by any of his predecessors from the time of Peter I. Hearing of the renown of Dr. Rennie, and eager to improve the condition of the Russian farmers and peasantry, the Czar offered him the magnificent position of Professor of Agriculture in the University of St. Petersburg. Dr. Rennie's friend, Sir John Sinclair, urged him strongly to accept of an appointment so distinguished in itself, and where unbounded resources would be placed at his disposal for realising his favourite agricultural projects. It would certainly have been a remarkable coincidence if the Czar Alexander I. had become the patron of Robert Rennie of Kilsyth, as Peter the Great had already been





the patron of that distinguished traveller, John Bell of Antermony, on the borders of the parish. The offer was tempting—the more so as it gave promise of extensive gratification of long-cherished inclinations. Correctly believing he was now too old for such a marked change of work, scene, and climate, he finally declined the offer of the Russian Autocrat: The Czar appreciated the reasons which led Dr. Rennie to decline the appointment, and sent him in token of his continued favour two handsome presents. The first was a large massive gold wheel-shaped ring of about an inch in diameter. In this ring there was set a magnificent diamond. Along with the ring the Czar sent a snuff-box wrought in platinum and silver, and covered with rich workmanship.

It was well Dr. Rennie did not go to Russia. The preparation of his work had occupied his leisure for many years; and the church he had built—in which he doubtless felt an honest pride—and the honours which now fell so thickly upon him, he was only to enjoy for a few years more. After a long and successful ministry, also after having made for himself an honourable and distinguished name, in the midst of his own people, on the 10th July, 1820, Dr. Rennie fell asleep, and was laid to rest with his fathers where for generations they had been buried.

## CHAPTER XIII.

York House—YORK BUILDINGS COMPANY—A Romantic Story—  
Sale of Confiscated Estates—Rise and Fall of Shares—Kilsyth  
Estate—State of Agriculture—Kilsyth Estate Farmed by James  
Stark—Bought by Campbell—Dullatur Bog—Plague of Frogs  
—The Young Pretender—The Company's Undertakings—Sir  
Walter Scott—An Aberdeen Tinsmith—Increase in Price of  
Land—The Company Wound Up—The Livingston and Ed-  
monstone Families.

YORK HOUSE, in the Strand, three hundred years ago, was a gay and fashionable residence. It turned its back to the street and its face to the river. It had a square tower with a pepper-box at each corner, also a main front with four circular casements, surmounted by four more pepper-boxes. It looked with pride on its splendid garden that sloped down to the river, and watched the varied life that passed up and down its gently gliding waters. The trim-built wherries, on their way to Bank-side ; the barges occupied by sleek city magnates ; the great State barge, with the Queen under the canopy, paddling slowly past Whitehall Stairs—the old house saw them all. How long the house had stood gazing out on the river before the time of Elizabeth I cannot tell, but certainly it had had many tenants, both clerical and lay, before it came to be the birth-place of Francis Bacon, and one hundred and fourteen years later, in the occupancy of that company to which it gave its name,

and the object of which was the supplying the inhabitants of St. James' Fields and Piccadilly with water at reasonable rents.

The connection of this London Water Company with the parish of Kilsyth is part of a chapter as extraordinary and romantic as any in the whole volume of Scottish history. The doings of the company can be followed with the utmost minuteness, because for the hundred and fifty years of its existence it spent on an average £3000 every year in litigation, and its history is consequently to be found written with great fulness of detail in the records of the Court of Session.

After the overthrow of the Rebellion of 1715, the Government immediately took the severest measures against the rebel nobles. Those of them who were not fortunate enough to make their escape abroad, as did Lord Kilsyth, were apprehended and executed. Their estates were also immediately confiscated. Nearly an hundred of the finest estates in the Highlands and Lowlands of Scotland fell into the hands of the Government. Amongst these estates was, of course, the estate of Kilsyth, which at that time seems to have embraced not only nearly the whole parish, but also certain lands in the parish of Campsie. With so much land on their hands, the Government were at their wits' end what to do with it. Scotland was still far from being in a tranquil condition, and the rebel fanatics still participated very largely in the popular sympathy. The Government saw clearly, furthermore, that if they exposed the estates for sale, they would be bought back for nominal sums by the representatives of the attainted proprietors, and the power of the rebel families would remain as strong as formerly. It was the age of the South Sea Bubble, the age when the belief held good that every financial evil

could be solved by the formation of a joint-stock company. London was swarming with speculators. One of these was Mr. Case Billingsley, of the York Buildings Company. In the midst of their difficulties he approached the Government with a scheme, and the Government heard him gladly. The Water Company was a paying concern, but by a clause in its charter he was able to show how it could enter into other enterprises and acquire property in other places besides the immediate precincts of York House and gardens. In a few weeks he raised a sum of £1,259,575 for the purchasing of the forfeited estates in Scotland. The public had evidently complete faith in the soundness of the York Buildings Company and their new venture. In a few months the £10 shares of the company rose to £305 per share. The public confidence in the company was, however, shortlived. On the 16th August, 1720, the £10 shares were selling at £295. A fortnight later they had fallen to £55, and in a few days more they were unsaleable.

But this is anticipating. After the company had raised the capital, the Government began to sell. The first estate exposed for sale was that of the Earl of Winton. It was knocked down to the company for £50,300. The next was the estate of Lord Kilsyth. It also was knocked down to the company for £16,000. The sales went merrily on till the whole of the estates were disposed of. The largest number of these were sold to the York Buildings Company. For these forfeited estates the Government received £411,082. After, however, the discharge of all debts, expenses, and liabilities, the whole sum yielded to the Government by the forfeitures amounted to the wretched pittance of only £1107.

In the year 1720, when the South Sea Bubble col-

lapsed, the York Buildings Company found itself in severe financial difficulties. By performing mysterious and unaccountable financial somersaults, the company struggled on and maintained its existence. Being now the largest landowner in Scotland, its difficulties were not wholly financial. The sympathy of the tenants was with the forfeited proprietors. The rule of an English company was distasteful to the people. In the circumstances of the time it was not easy to get the judges to declare the law, and after its declaration it was still less easy to get it enforced. In addition to all this, the state of the country was miserable. Bere and oats were the chief crops. The farmers used the worst grain for seed, and the return was only three bushels for every bushel sown. The potato was not to be introduced for other twenty years, and the turnip was still further in the future. The ploughs were made of wood, and cost eightpence each. A wright could make three ploughs in a day. The harrows had birchwood tynes. The tynes were hardened by being hung in proximity to the kitchen fire. The carts were rude affairs, wholly made of wood. The axle was fixed in the nave of the wheels, and revolved with them. The cost of these vehicles was 2s. 6d. The roller was unknown. The clods in the fields were broken with wooden mallets. The flail was used for threshing, and the wind for winnowing the grain. The wool was oftener pulled than shorn from the sheeps' backs. The price of a sheep was 5s. ; a grazing quey, 3s. 4d. ; a cow, 30s. ; a horse, £4. Rent was paid in kind, and was styled *ferm* or *farm*, hence the word farmer. Pigs were scarce, and there was a prejudice against them. Yarn was the laborious product of the rock and spindle.

How the company was to exact its rents from such poor people was a problem which at once presented

itself for solution. To let their farms and pasture lands in the ordinary way and to the ordinary tenants was absurd on the face of it. The tenants would rather have paid their rents to the old proprietors than to the alien company. Mr. Case Billingsley, the speculator, was equal to the occasion. He let the estates to middlemen, and left these middlemen to sub-let to the tillage tenants. The project was fairly successful. In 1721, the baronies of Fingask and Kinnaird, formerly the estate of Sir David Threipland, were disposed of for nineteen years, at a rent of £480 6s. 3<sup>5</sup>/<sub>8</sub>d. The barony of Belhelvie, in Aberdeenshire, and the estate of Panmure were next let. The first for a lease of nineteen, the second for one of ninety-nine years.

The estate of Kilsyth was disposed of about the same time to James Stark, Bailie of Kilsyth, on a nineteen years' lease, dating from 1721, at a gross rent of £800 a year, besides a fifth part of the coal wrought by way of royalty. This approximated very nearly to the value put on the estate by the forfeiture commissioners in 1716-17. Their estimate was :—

*No. 8. Estate of William, late Viscount of Kilsyth.*

Money—Rent payable in money, . . .	£702	12	2 <sup>5</sup> / <sub>8</sub>
Barley—144 bolls @ 10/5 per boll, . . .	75	0	0
Oatmeal—167 bolls 3 furlets @ 10/5 per boll, . . . . .	87	7	4 <sup>3</sup> / <sub>4</sub>
	£864		19 7 <sup>1</sup> / <sub>4</sub>

The company were careful in making their agreement with Stark, as they seem to have considered that the estate of Kilsyth was susceptible of considerable improvement, and held resources that might be profitably de-

veloped. The company held their tenant bound to plant two trees for every tree he cut down, and to make plantations of oak, elm, ash, and fir in certain enclosures. They kept Dullatur Bog in their own hands, reserving to themselves the right to drain and improve it as they saw fit, and they undertook to make good to Stark any damage he might sustain by the carrying forward of these operations. Stark had made a bad bargain. After being in possession of the estate for two years he became bankrupt, and prayed the company to take the lease off his hands, which they did. James Stark's connection with the estate did not then terminate. For the next five years he acted as factor for the York Buildings Company. For the first four of these years he returned to the company £634 per annum. For the last year his return fell to £522.

Lord Kilsyth had been greatly popular in Stirlingshire, and his friends seeing the York Buildings Company getting deeper and deeper into trouble with the estate, opened up negotiations with them to get the patrimony once more restored to the Livingstons. But for Daniel Campbell of Shawfield, in the parish of Kilsyth, it is probable this arrangement would have been carried through. He represented how such a restoration would be dangerous to the State, and made a counter movement on his own behalf. Campbell was successful. He secured a ninety-nine years lease of the estate at an annual rent of £500 a year, including minerals. He was relieved of all obligations as to planting trees, and he secured into the bargain all the company's rights in Dullatur Moss. The draining of the bog was never attempted by Campbell. It was not carried out till the formation of the Forth and Clyde Canal, when the frogs, panting for water, swarmed in millions over the parish

and neighbourhood, as if the locality had been smitten by an Egyptian plague.

Landowners have always had a weakness for borrowing money, and it appears when the estates of Viscount Kilsyth were attainted, although his rental stood between £800 and £900 a year, he was owing the Bank of Scotland the sum of £166 13s. 4d., and for the payment of this apparently small sum the Earl of Kilmarnock and the Laird of Orbiston were the joint cautioners. This other anecdote is worthy of note in passing. In January, 1746, when the young Pretender's army passed through Kilsyth on its march to Stirling, Prince Charles passed the night at Mr. Campbell's of Shawfield. The steward was ordered to provide the best provision he had, and promised payment. Next morning the young Prince informed him that he would reckon with him when his master came to account to him for the rents of the forfeited estates of Kilsyth!

It was not enough that the York Buildings Company possessed these vast estates throughout Scotland. There was no end to their ambition. They took forests on the Spey, and set up as wood merchants on a large scale. They also became charcoal manufacturers, and sent large shipments of that material to the Continent. They also set up iron furnaces, and manufactured "Glengarry" and "Strathdown" pigs. They took the coal pits and salt pans of Tranent, and this venture they followed up by establishing a great glass-making manufactory at Port Seton. Having been unfortunate in timber, in charcoal, in iron, in coal, in salt, and in glass, the company next turned their attention to lead and copper, silver and gold, and leased the extensive mines possessed by Lord Hopetoun and other proprietors, the development of which was pushed on at great cost and with extraordin-



ary vigour. For all these things large sums were required, but Mr. Case Billingsley and his successors were fruitful in expedients. By establishing syndicates and secret committees, by calls and recalls, by creations and annulments, by processes and devices passing all understanding, money was got and utter collapse prevented.

The pressure of financial difficulties eventually rendered it imperative that the York Buildings Company should part with some of their valuable possessions in Scotland. In 1779, eight estates were sold. Amongst them were Winton, East and West Reston and Panmure. In 1782 a very important cluster was disposed of. It consisted of Kilsyth, Fetteresso, Dunnottar, Belhelvie, and Leuchars. In the year following, the sale of Callendar, Fingask, Clerkhill, and Dowieshill, terminated the connection of the company with Scotland, in so far as the holding of land was concerned. The aggregate result of these sales was £361,000. Shortly after the realisation the common agent of the company in Scotland was Mr. Walter Scott, W.S. He was assisted in his office by his son Walter, who afterwards became Sir Walter and the author of the Waverley Novels, and who in his *Tales of a Grandfather* does not omit to make mention of the Buildings Company of whose affairs he received thus early a personal knowledge. In the re-disposal of the estates there were many episodes well worthy of being remembered. One connected with Stirlingshire may be given. The Earl of Linlithgow was anxious to purchase an estate for the representatives of the old family. When such offers were made in the interests of the old proprietors there was never any competition. In this case it was different. A new purchaser appeared in the field in the person of Mr. William Forbes. He had been a tinsmith in Aberdeen. After

he had learned his trade he went to London. He was moderately successful. Seeing that copper was soon to be used for ships' bottoms, he bought all the copper he could lay hold of, and soon sold it to the Admiralty at a handsome profit. The copper sheathing, being fixed with iron nails, was unserviceable. Forbes bought the copper back again. Having shown that if the copper was fixed with copper nails it would answer the purpose and prevent the ravages of the ship worm, he sold it once more to the Admiralty at a handsome profit. Being unknown in Edinburgh when he bought the Callendar estate for £83,000, the agents asked his security. To their amazement he produced from his pocket a Bank of England note for £100,000!

In 1782 the Kilsyth estate was purchased by Mr. Campbell of Shawfield for £22,800. He made a fine thing of it. In the year following he sold it to Sir Archibald Edmonstone, the first baronet, for £41,000. The estate at that time included the East and West Baronies and the lands of Barncloich in the parish of Campsie.

The estate of Kilsyth is a good illustration of the increase that has taken place in the price of land in Scotland. In 1650 the rental of the Kilsyth estate was £300 a year. In 1719 it was £864 as has been seen. In 1727 it was £500. In 1782 it was £1117. In 1795 it was £2234, that is, it had exactly doubled in thirteen years. After other thirteen years it had doubled again. In the year 1880 it was £6783, and in 1890-1, the arable and mineral rental without feus is £16,280.

The estates of Lord Kilsyth in Berwickshire, after being subjects of a litigation in which the company were successful, were finally disposed of in 1809 to Archibald Swinton for £879.

The remaining history of this extraordinary company is easily told. In 1818 they ceased to exist as a Water Company. On the New River Company agreeing to pay the York Buildings Company a perpetual annuity of £250 18s. 6d., the latter bound themselves to stop supplying water. Their estates sold, their mining and forestry difficulties at an end, and their old business abandoned, in 1829 they applied to Parliament and obtained an Act dissolving the Corporation.

"Thus," writes Dr. Murray, "after an existence of one hundred and fifty years, the company came quietly to an end. It had commenced life modestly, and it expired unnoticed and without regret. The design of purchasing the forfeited estates was a magnificent one, and if wisely carried out might have resulted in much benefit to Scotland, and great profit to the company. It had, however, been originated in a mere 'humour of stock jobbing,' and this taint clung to it ever after. The conduct of the company's business often showed considerable ingenuity, but most of its schemes were wanting in honesty, and it seems strange that one generation after another of directors should all have been inoculated with the evil principles which sprung into life in the Great Bubble year. It over-weighted itself with a capital vastly too large for its requirements, while instead of making calls upon the stock-holders or borrowing upon mortgage, it burdened itself with an enormous annual charge for annuities, and used its capital as a means of gambling, calling it in and re-issuing it as suited financial requirements, and accorded with the state of the money market, and so dealing with it as to convert its own shareholders into creditors. These operations were a source of great loss, as were also its various trading adventures, while the rents obtained from the estates

were utterly inadequate to meet the annuities and other annual charges. Death brought relief by the lapse of annuities, and the rise in the value of land ultimately enabled all debts to be discharged. In this respect the company is almost unique in the history of commercial disaster. Without any call upon the stockholders, the whole liabilities, principal and interest, were discharged, and the company passed away in a good old age, if not with honour, at anyrate with the credit of having paid everyone, and something left to divide amongst its members."

When the Kilsyth estates became the property of Sir Archibald Edmonstone, the Edmonstone family had exactly changed places with the Livingston family, for in the early part of the 17th century, 14th October, 1614, an ancestor of Sir Archibald mortgaged his family estate of Duntreath to Sir William Livingston of Kilsyth, the grandfather of the last viscount. "This mortgage," says Mr. Edwin Brockholst Livingston, "was paid off by his successor; so that the Edmonstones, more fortunate than their old neighbours, not only now possess their own family estates, but also those formerly belonging to the Livingstons of Kilsyth."

## CHAPTER XIV.

The Kilsyth Estates—The York Buildings Company—The Edmonstone Achievement—THE EDMONSTONE FAMILY—Princess Isobel—Royal Descent—Cadency—Princess Mary—First Three Edmonstones—The Fourth Sir William—Connection with Sir William Wallace—The Fifth Sir William—Murder of Sir James Stewart—Sir JAMES EDMONSTONE—The Gowrie Conspiracy—Apprehended by Arran—A Deep Plot—Popular Fury—Settles in Ireland—Duntreath Redeemed—The Ninth Laird—His Brief but Brilliant Career—Sir Archibald Edmonstone, the Eleventh Laird—Buys Kilsyth—M.P. for Dumbartonshire—Sir Charles, Second Baronet—Sir Archibald, Third Baronet—Contests Stirlingshire—Sir William, Fourth Baronet—A Brush with Pirates—Visits Lord Byron—Captain Wild—Sir Archibald, the Fifth Baronet.

THE Kilsyth estates were held by the Livingston family for a period of over 300 years. William Livingston, the first proprietor of that name, died in 1459; and as his father fell at the battle of Homildon Hill in 1402, he must have entered on the possession of the Kilsyth property some time before that event, because it was to his father he owed his establishment in Monyabroch parish. After the Rebellion of 1715, Lord Kilsyth had to flee the country. His estates were forfeited, and became the property of the Crown. After being a few years in the hands of the Government, in 1720 they were bought by the York Buildings Company. This corporation were in possession of them till 1782, when

they sold them to Campbell of Shawfield. In the following year this gentleman parted with them to Sir Archibald Edmonstone of Duntreath. Although, from time to time, this family has sold portions of them, the



SEAL OF SIR WILLIAM EDMONSTONE OF DUNTREATH, A.D. 1740.



SEAL OF  
ARCHIBALD EDMONSTONE,  
ELEVENTH OF  
DUNTREATH.



SEAL OF  
SIR WILLIAM EDMONSTONE,  
FOURTH BARONET OF  
DUNTREATH.

greater part is still in their hands, and thus for over a century they have had uninterrupted interest in the prosperity of Kilsyth.

A glance at the Arms of the Edmonstones is sugges-

tive of some of the distinguishing incidents in the history of the family. A Scottish eye at once notices with pleasure the double tressure on the field with its flore-counter-flore embellishment. The crescents are indicative of cadency. The sinister hand coupé gules in the middle chief of the upper tressure, is a witness of Irish connection. The helm *affronté*—an important distinction in heraldry—declares the bearer to be of the blood-royal if barred. The helm of the Edmonstone escutcheon appears, however, to be only that of a baronet. The annulet is adorned with strawberry leaves. The crest was originally a camel's head. It next became a horse's, and now it is a swan's. The camel's head is the undoubted crest, but its meaning and origin are alike unknown.

The Edmonstones are a very old family. It is probable they are the descendants of one or other of those Saxon barons who accompanied Margaret, sister of Edgar Atheling, to Scotland, when she was married to Malcolm Canmore. Their first appearance in authentic history dates from 1248, when there was living in Midlothian a certain Hendruas de Edmondiston, an intimate relation of the Setons, another ancient Scottish house. The first Sir William Edmonstone of Duntreath was the son of the brother of Sir John Edmonstone, who married the Lady Isobel, daughter of King Robert II. It was long believed that this first Duntreath Edmonstone was the son of the Princess Isobel; but this error was fully exposed by the late Sir Archibald Edmonstone, who was too veracious a historian to allow the pride of a double descent from the Scottish Royal family blind his interests to the truth. His investigations have indicated the Edmonstone achievement and placed the cadency of the family beyond dispute.

In 1425 the first Sir William Edmonstone, then

designated "of Culloden," married the Lady Mary Stewart, second daughter of King Robert III. It was owing to this marriage that Sir William received the barony and lands of Duntreath. Sir William was the fourth husband of the fascinating Princess Mary. In 1397 she was married to George, Earl of Angus. The earl dying in 1404, the princess married, in the following year, Sir James Kennedy, son of Sir Gilbert Kennedy of Dunure. Sir James, the second husband, having been killed in a quarrel with his elder brother, after a very brief space, she took for her third husband Sir William Graham of Kincardine and Mugdock. A year after his death she married Sir William Edmonstone. The Princess Mary had family by all her husbands, and by Sir William she had a son William, and a daughter Elizabeth. The first Sir William was a man of affairs. He died in 1460. The date of the death of his princess is unknown. Her remains were deposited in Strathblane Church. Near the centre of the church there is a tombstone, bearing the following inscription:—HERE LYES IN THE SAME GRAVE WITH MARY, COUNTESS OF ANGUS, SISTER TO KING JAMES THE FIRST OF SCOTLAND, FROM WHOM HE IS LINEALLY DESCENDED, ARCHIBALD EDMONSTONE, ESQ., OF DUNTREATH, IN THIS KINGDOM, AND OF REDHALL IN IRELAND, WHO DIED IN THE YEAR 1689, AGED ABOUT FIFTY-ONE YEARS.

The first Sir William Edmonstone and his princess only held Duntreath in life-rent. Their son having, however, married Matilda Stewart, a daughter of the noble house of Lennox, through the influence thus acquired—Lord Avondale, his wife's brother, being the Chancellor and favourite of King James III.—he got himself securely established as proprietor of the Strathblane lands. His eldest son, the third Sir Archibald,



held high office at the Court of the King. He married the sister of George Shaw, the Abbot of Paisley and Lord High Treasurer of Scotland. This marriage was as fortunate for his house as his father's or even his grandfather's had been. The abbot was one of the kindest of men, and a prime favourite with James IV. He used his position to forward the interests of his sister's husband, to secure a good appointment for him, places for his brothers, and husbands for his sisters.

The fourth Sir William Edmonstone, on his succession to Duntreath, was appointed Captain of Doune Castle and Steward of Menteith. He was four times married. His first wife was Sibylla, daughter of Sir William Baillie of Lamington, and the marriage was solemnised on the 17th May, 1497. It is through this union that the Edmonstones trace their descent from the great Scottish deliverer and patriot, Sir William Wallace. On this subject Blind Harry is the chief authority. In lively verse he describes the courtship and subsequent marriage of Sir William Wallace and Marion Bradfute. Of the latter, the old poet has left a picture daintily done.

“ In Lanark dwelt the fair, well known to fame,  
 For matchless beauties crown'd the charming name.  
 Now in her spring of life she grew apace,  
 Spreading to bloom, and crowned with every grace.  
 The syrens with persuasive eloquence,  
 Charmed from her lips and beautified her sense,  
 While piety adds lustre to her name.  
 Wallace beheld and owned the pleasing flame :  
 The print of love new stamp'd his ductile breast,  
 And with soft characters his soul imprest.”

By this marriage it is said that one daughter was born before the lady fell a prey to the fury of Hazilrig, and

that from her descended the Baillies of Lamington. There is a descent from Wallace, but it does not appear to have been from so honourable a source. And yet there is no evidence forthcoming to stamp the connection as illegitimate. It is perfectly true that Sir William Baillie of Hoprig did marry a daughter of Wallace. The difficulty is not as to her father, but, strange to say, as to who the mother of this lady was. On that point there has as yet been no genealogical testimony forthcoming. Wallace's daughter bore her husband a son, William, who married the daughter of Sir William Seton. The three succeeding possessors of Lamington were Sir William Baillies, and Sibylla was the daughter of the third. It is consequently perfectly clear that the Edmonstones have flowing in their veins the blood of the great Scottish patriot. Sir William fell on Flodden field, the 9th September, 1513,—*ad fidem regis in campo bellico nuper in Northumbria.*

When the fifth Sir William Edmonstone succeeded to Duntreath lands, and the Stewardship and Chamberlainship of Menteith, he fell under the displeasure of Queen Margaret, the wife of James IV., for holding Doune Castle against her wishes, and for refusing to account for his intromissions with the rents of the Stewartry, which belonged to her. After a strong resistance, the offices were taken from him, and given to Sir James Stewart. This gentleman held the appointments till the death of James V., on the 14th December, 1542. Mary of Guise, the widow of the King, then coming into possession of the Stewartry, reinstated Sir William Edmonstone in his old places. Sir James Stewart, however, as Sir William had done before him, refused to yield up his places and emoluments. Losing all patience with him, Sir William, with his brothers Archibald and James, laid wait for the

chamberlain at a spot between Doune and Dunblane, on Whitsunday, 1543, and foully murdered him, and also certain that were with him. If Sir William Edmonstone did not lose his life for this violent conduct, he was still severely punished. He had for a time to go into hiding, and his appointment as Steward of Menteith was annulled. In 1547, there was an Act passed under the Great Seal granting him remission for the part he had taken in the murder. He was a strong Presbyterian, and was a member of the General Assembly of 1567, when he signed the Church's Testimony against Popery. He died some time before the middle of the year 1578.

Sir William was twice married, first to a daughter of the house of Lennox, by whom he had one son, of unsound mind, who was passed over in the succession, and secondly to Margaret, daughter of Sir James Campbell of Lawers, who bore him seven of a family. The eldest was Sir James Edmonstone, sixth of Duntreath. Being a man of considerable acumen, he was employed in various legal affairs. He formed one of the court of six jurors who found relevant the indictment against the Earl of Gowrie for the part he had taken in the famous Raid of Ruthven. Strange to say, it was in the mesh of circumstances which followed the trial and execution of Gowrie that Sir James Edmonstone got himself inextricably involved.

After the flight of the "Banished Lords"—Angus, Mar, and others—into England, Arran determined to make the severest example of some of their friends. One Robert Hamilton of Inchmanchan having pretended that he had discovered a conspiracy against the King, Arran, then master in Scotland, took the fullest advantage of his position. He apprehended Sir James Edmonstone, John Cunningham of Easter Mugdock, and Malcolm

Douglas of Harlehame, all of the parish of Strathblane, and clapped them in Edinburgh prison on the charge of plotting against the King's life. It is extraordinary that we should so soon have found one of the judges of the Gowrie trial placed at the bar charged with a like crime. The charge against the Strathblane proprietors was that they had entered into a scheme for taking possession of the King's person whilst he was hunting, detaining him in one of the "Illis of Lochlowmunt in the Leuuenax," till the return of the "Banished Lords," when he should be handed over to their tender mercies.

Cunningham and Douglas were as ignorant of the crime as the babe unborn. Instead of plotting against the King, they were the victims of a plot which Arran had concocted for their destruction. Sir James Edmonstone was charged along with Cunningham and Douglas, because he was known to be the intimate friend of both, and because Arran, having negotiated with him to confess his guilt, had arranged that when at the trial this confession was made, he would be immediately pardoned. When the trial came on, Sir James Edmonstone, according to the stipulation with Arran, made no defence, he confessed his part in the conspiracy, and threw himself on the clemency of the King. Cunningham and Douglas resolutely protested their participation in, and ignorance of, so base a plot, but were found guilty, and hung. But how came it about that Sir James Edmonstone had lent himself as so debased and unworthy a tool to the furtherance of this foul conspiracy of Arran? After the fall of the treacherous earl, Sir James made show of making a clean breast of it. He swore on soul and conscience that his only reason for confessing his guilt, and inculpating the "Banished Lords" and his

neighbour proprietors, was because Arran had threatened to take his life if he did not accede to his wishes. The reason may or may not be true. Granting it is true, it is no vindication whatsoever of his action. Sir James was a blackguard. When the truth came to be known, the fury of the people of Killearn and Strathblane knew no bounds. The Earl of Montrose had to become caution to the extent of £1000, that a large number of men of these parishes would do no injury to Sir James Edmonstone. On one occasion, Sir James came to Duntreath when his daughter-in-law was there alone, and stole a large sum of his son's money, which was then in the house. It is evident the Edmonstones are no exception to the rule laid down by Sir George Mackenzie, that it is the sign of an ancient and considerable kindred to have had a criminal or two in the family! Sir James injured his estate by mortgages. On the 17th February, 1614, he entered into a contract of wadsett with his son-in-law, Sir William Graham. On the 14th October of the same year, Sir William Graham transferred the whole lands of Duntreath to Sir William Livingston of Kilsyth, the lands being redeemable at a fixed sum. Sir James' first wife was Helen, daughter of Sir James Stirling of Keir, by whom he had one son, William, and three daughters. His second wife was Margaret, daughter of Sir John Colquhoun of Luss, by whom he had one son and four daughters.

Having mortgaged his estates, lost his public appointments, and become an object of odium in the neighbourhood where he lived, we can easily understand that when the scheme was matured for the "plantation of Ulster," Sir James very gladly availed himself of the inducements then held out to Scotsmen of moderate means to settle in that part of Ireland. In 1609, the estate of Broadisland,

in the county of Antrim was obtained on the usual terms by Sir James in name of his eldest son, William. This William was the seventh of Duntreath, and strongly attached to the Presbyterian cause. On his new estate he built a mansion house, erected a church and provided it with a Presbyterian minister. Having married Isobel, daughter of John Haldane of Gleneagles, he settled down on his property, made Ireland his home, and died about 1629.

Archibald Edmonstone, eighth of Duntreath, was entirely destitute of his father's love for Ireland. On his succession he made the redemption of Duntreath his first concern. After two years negotiation, on the 28th July, 1632, King Charles I. granted a charter in his favour of the lands of Duntreath, upon the resignation by William Livingston of all his interest in them. He was a member of Parliament for the county of Stirling in 1633, an ardent Presbyterian, and deeply interested in the exciting questions pertaining to Church and State then current. His wife was Jean, daughter of the staunch Presbyterian family of Halcraig, in Lanarkshire. This lady bore him two sons and two daughters. Dying in 1637, he did not long enjoy the ancient possessions of his fathers.

William, the eldest of Sir Archibald's two sons, was born deaf and dumb. His brother Archibald consequently became the ninth of Duntreath. If the "Dumb Laird" had his failings, he was not without his accomplishments, and various incidents have been brought forward to establish his claim to the second sight, or to more than common shrewdness of observation. The career of Sir Archibald was brief and brilliant. He continued the strong Presbyterian traditions of his ancestors, and by holding conventicles, shared the troubles of those who

patronised those illegal assemblies. Into the Irish Rebellion of 1688, he threw himself with ardour, raising a regiment and stoutly defending the Protestant cause. While gallantly defending a position near Coleraine, he suffered from the effects of the cold and exposure, and died in 1689. By his request, he was buried in Strathblane Church, in the same grave with the Princess Mary. His son Archibald, tenth of Duntreath, resided for the most part in Ireland, and was for many years a member of the Irish Parliament. Duntreath Castle having fallen into a ruinous state, he was living at Auchentorlie, in Dumbartonshire, when his son Archibald was born on the 10th October, 1717. The mother of this son was his second wife, Anne, daughter of John Campbell of Mamore, second son of the ninth Earl of Argyll. Sir Archibald Edmonstone, the eleventh of Duntreath, abandoned the family connection with Ireland and the Whig principles which had hitherto held sway in his family. He cast himself with energy into Scottish political life, and sat for many years as Tory member for Dumbartonshire, and also for some time as member for the Ayr burghs. He did a profitable stroke of business when, in 1783, he parted with his Irish possessions, and bought with the money the estate of Kilsyth. From that time to the restoration of Duntreath, Colzium House became the chief residence of the Edmonstones. In recognition of his public services, on the 3rd May, 1774, Archibald Edmonstone was created a baronet. His first wife was Susanna Mary Harenc, a French lady of noble family. She bore him five sons and four daughters. A man of great energy and foresight, his country, his family, and his tenantry and estates were all benefited by his labours. He died in July, 1807, at the long age of 89 years.

Sir Charles Edmonstone, the twelfth of Duntreath,

and second baronet, was born at Greenwich, 9th October, 1764. Studying at Eton and Oxford with distinction, he was called to the English Bar. Being eager to run the race his father ran in 1806, he successfully contested Dumbartonshire. His first political triumph was short-lived. In the following year he was beaten by Henry Glassford. In 1812, he was elected for Stirlingshire, and this seat he held till his death at Brighton, 1st April, 1821.

By his first wife, Emma, daughter of Richard Wilbraham Booth of Rode Hall, Cheshire, he had a son, Archibald, and a daughter. Sir Archibald Edmonstone, the third baronet, was born in 1795. At his father's death he contested Stirlingshire. He was unsuccessful. His opponent was Henry Home Drummond of Blairdrummond. There voted for Mr. Drummond 47, for Sir A. Edmonstone 42, majority for Drummond 5. These five votes cost the county the representation of a man of the rarest talents and personal worth. Defeated in his first effort he never again sought Parliamentary honours. He devoted his life to theology and poetry, to travel and beneficence. In Kilsyth there never has been a proprietor so greatly beloved. He married, in 1830, his cousin, Emma Wilbraham of Rode Hall. This lady bore him three daughters, who all died in infancy. In looking over his manuscript verse, I have noticed two poems and a sonnet addressed "To E. W.," and in the whole large collection of his poetry these are the only occasions on which he tunes the erotic lyre. He died on the 13th March, 1871.

Sir William Edmonstone, the fourteenth of Duntreath, and the fourth baronet, succeeded his brother. He was born 29th January, 1810. At an early age he entered the navy. Whilst serving as a midshipman on board the



*Sybelle* frigate, in a brush with the pirates of Candia he was wounded in the face by a sabre stroke, which carried away part of his lower jaw. Every inch a sailor, and on constant duty, he was created by the Queen a Companion of the Bath and Naval Aide-de-Camp. Afterwards he became Superintendent of Devonport and Woolwich dockyards. In 1869 he became rear-admiral, and at his death he was admiral on the retired list. He was the last living man who had seen the dead body of Lord Byron. When on a cruise in Grecian waters, his vessel anchored off Missolonghi. Bearing a letter of introduction to Lord Byron, he went ashore and called for him. Byron, having received an appointment to lead the Grecian expedition against Lepanto, was in great spirits. For nearly a whole day he entertained Sir William with his vivacious company and conversation. When they parted, the poet pledged the young sailor to visit him on his return cruise. This Sir William very gladly consented to. In little more than a fortnight his ship again cast anchor at Missolonghi. The young sailor was at once put ashore, and made all haste for Lord Byron's villa. The butler answered his call. "He had come to see Lord Byron," he said. "His lordship had died the day previously," replied the butler. The young midshipman was thunderstruck, but having always a ready way with him, he at once observed: "Then I must see the body." The butler remembered him having been with Byron so recently, and conducted him to the room where the remains were lying. He stood and gazed a long time on the dead face of the great poet. The touch of death had not yet stained it. The features were singularly clear and distinct. The face was beautiful, and of a marble-like purity and whiteness. Many years afterwards, when he had occasion to inspect a London lunatic asylum, Sir

William thought he recognised a face that he knew, in one of the patients confined in a padded room, and in the last degree of madness. On inquiry, he found the patient was Captain Wild, who was staying with Lord Byron at the time he spent the happy day with him at Missolonghi. This story I had from Sir William's own lips on one occasion as I sat next him at dinner.

Sir William married, in 1841, Mary, eldest daughter of Lieutenant-Colonel Parsons, C.M.G. By this lady he had eleven of a family—two sons, Archibald William, born and died in 1865; Archibald, the present baronet, born 30th May, 1867; and nine daughters, all of whom are now married.

## CHAPTER XV.

"The Christian Gentleman's Daily Walk"—SIR ARCHIBALD EDMONSTONE, the Christian Gentleman—Public Opinion—Colzium Library and Chapel—Books, Sermons, Hymns—Letter to People of Kilsyth—Vols. of Travel—Thoughts by the Way—Opinion of Mezzofanti—Prince Charlie's Widow—Meets Belzoni—The Holy Land—Ali Pasha—Classical Spots—Byron's "Maid of Athens"—"Fitzwalter"—"Progress of Religion"—"Happiness"—Letter from Lamartine—Literary Estimate—Translation from Petrarch.

A VERY little more than forty years ago there was issued from the London press a modest and unassuming little volume, bearing the title "The Christian Gentleman's Daily Walk." It was suggestive of the saintly Herbert's "Temple," and Robert's "The Portraiture of a Christian Gentleman." In its form it was reminiscent of works that had gone before it, but that was all. It was the author's own; it was original; it was written with a fine spiritual sympathy; it embodied the weightiest and maturest counsel which one, moving in the higher ranks of life, had to give to those who were similarly situated. To every man who held in his hands the power of doing good, and was willing to do it, the little book had something to say that was of the very best. It taught the affluent and aristocratic to hold before their minds pure ideals and to cherish manly ambitions, to find worthier honours than could be won from the turf, the card-table, or the billiard-room. It

taught them to remember the trust reposed in them, and to study how their lives might be best spent to the advantage of the people and the welfare of the State. And the book made its way. In a few years it passed through several editions.

About the character depicted in the volume there is no room for the slightest doubt. When the author spoke of the Christian gentleman at his devotions, at business, in his study, in society, in his family, in politics, he was but speaking of himself. The portrait he paints of the Christian gentleman is his own. The "daily walk" which he so faithfully describes, and so zealously commends, was but the transcript of his own common life. The book is doubly valuable. It is valuable because of its merits; and valuable as a revelation of the inner life of Sir Archibald Edmonstone, the third baronet of his family, and a man of the highest talents and accomplishments.

Educated at Eton and Oxford, endowed with excellent abilities, there is apparent in all Sir Archibald's writings the complete Christian consecration of his gifts. He was a private gentleman, but he should have been a bishop. His literary products possess a high deportment of thought and statement, his orthodoxy is unimpeachable, his reasoning calm and sound. A safer, truer man there could not have been, nor one worthier of lawn sleeves and a seat among the spiritual peers. "Awful," he writes, "is the responsibility, tremendous will be the doom, of those who have abused the talents committed to them, stimulating the passions, undermining the morals, or shaking the faith of their fellows. Who can limit the evil which an able and seductive writer may convey perhaps to the latest generations?" He thought it was much more for the interest of the

State than for the interest of the Church that the ancient connection between these institutions should be maintained. On politics he has many things to say well worthy of being gravely pondered. "When we consider," he remarks, "how absorbing is the spirit of party, how it tends systematically to conceal or pervert truth, the false guise with which it invests its own views and misrepresents those of others, how uncertain a test is public opinion, and how difficult to ascertain even were it a safe rule, it is evident with what caution the mind must be prepared to form its own judgment, and take its own course. . . . He who seeks, then, to settle his political faith by an enlightened Christian standard, finds true wisdom to lie between extreme opinions; and, while he considers a reckless craving for change as amongst the dangerous signs of the times, he knows how fruitless it is to look for fixity in any of the affairs of a fleeting and mutable world."

Colzium House bears two characteristics of Sir Archibald's special tastes—its library and its chapel. The former fills two large rooms, and is a most valuable collection of the works of standard authors in English and French. He was of opinion a man could bequeath to successive generations of his family no better legacy than a judicious selection from the works of the good, the learned, the wise. In this valuable collection, theology, history, and travel are the most fully represented. Next to these, poetry, biography, and heraldry.

But the chapel is even more a mark of the man than the library. He was a strong High Churchman, hinging much on the efficacy of baptismal regeneration and not so much on apostolical succession. He believed in the orderly observance of the Christian feasts, and in the systematic views which they presented of Christian doc-

trine and life. In his "Family Lectures for Holy Seasons," which originally appeared in the *Scottish Magazine* in the years 1849 and 1850, Sir Archibald gives a compendium of religious instruction of which the most learned and devout clergyman of the Anglican Church might well have been proud. "Short Readings on the Collects," a thick octavo volume of 500 pp., was published in 1861. It treats also, in a methodical manner, of the doctrines of the Church and of saints' days, but its chief value consists in the fulness and richness of its spiritual substance. It is a guide to holy living, an encouragement to perseverance in well-doing. It seeks to help the devout soul somewhat further on "in the narrow way that leadeth unto life eternal." The reader is impressed as by the utterance of a supremely placid, but supremely earnest spirit. Here and there throughout the book there are found such sentences, such little glimpses of spiritual insight, as this: "The poorer we are in our own sight the more precious we become in His; and in proportion as we are alive to the corruption of our nature are we preparing for its restoration in Him."

Sir Archibald Edmonstone ministered, layman though he was, in his little chapel Sunday after Sunday. These volumes represent only a small part of the work he did there. He left a large number of sermons in manuscript, beautiful as to the writing, most carefully composed, and with the great doctrines of grace simply and faithfully set forth. Ranked along with the impetuous Livingstons, with the fervid Robe, with the sagacious Rennie, the staid Burns, the gentle Douglas, his personality adds a special interest to that group of theological worthies and pastors. While Sir Archibald lived at Colzium, his literary audience lay wholly beyond the

Tweed. Whilst he lived, his devotion to letters was almost unknown in Kilsyth. It is also probable that if it had been known it would have remained unappreciated. Strange to say, Sir Archibald's High Churchmanship, however, in no way cut him off from the sympathies of the parishioners. Those who cared nothing about baptismal regeneration loved that kindly Christianity which they saw enshrined in his person, and which outflowed in every direction in works of mercy and labours of love. His interest in the spiritual work carried on in the parish was sincere. During the revival of 1839, he addressed a letter to the people of Kilsyth. Its language and spirit mark it the production of a member of the church catholic. As a witness to the reality and power of that revival it is of the utmost value, and I make no apology for quoting it entire :—

“MY DEAR FRIENDS,—I am unwilling to allow the present period to pass by without, as one deeply interested in your welfare, addressing to you a few words. As soon as I learned the real nature of what was taking place among you, I felt justified in acknowledging that the hand of God was at work, and in thankfully believing that in the mysteries of His Providence it had pleased Him to visit your highly favoured locality in a peculiar and marked manner. Subsequent accounts have confirmed this, and the conviction that the sound of the Gospel is gone forth to the effectual wakening of not a few from the fatal sleep of sin and death into the glorious hope of everlasting life, is a cause of rejoicing in which we are assured even the blessed spirits participate. Very many, I am told, have lately, by a strong impulse, been induced suddenly to stop short in the course of thoughtlessness, perhaps of profligacy, and to seek with deep

and anxious inquiry, the road that leadeth to salvation. My friends, this is a happy sign ! Divine grace, I doubt not, is acting upon your souls ; but allow me, affectionately, though earnestly, to remind you that the necessity of your convictions can only be ascertained by the fruits. A saving faith is that which 'worketh by love.' The test is obedience, and that not partial but entire ; not merely the renouncing of the open and grosser vices, but the striving with and praying against, and, in due time, the obtaining the mastery over the more secret and inward corruptions of the heart. Thus, becoming true and faithful servants of God, ye have your fruit unto holiness, and the end everlasting life.

"My friends, these things I confidently hope from you, and let me, moreover, urge upon you to implant deeply and betimes, the seeds of truth into the hearts of your children, that they may grow up 'in the nurture and admonition of the Lord,' ere the ground be pre-occupied by thorn and briers. It will save both them and you much bitterness and sorrow, and thus doing, you may be instruments, with the blessing of God, of peopling the mansions of heaven to succeeding generations. I do not know when the object which has for a time taken me from my home, namely, the health of one who fully participates in the feeling with which I am now writing, will enable me to return ; but, whenever that may be the case, the happy change I shall hope to witness among the inhabitants of Kilsyth, will be one of the objects to which I shall look forward with the warmest satisfaction.

"Cordially congratulating, therefore, your worthy minister, in the cheering promise afforded to his long and faithful labours, and you, collectively, on the per-



fect opening before you of walking henceforth as a community fearing the Lord!—Believe me,

“Your very sincere friend and well-wisher,

“ARCHIBALD EDMONSTONE.

“London, *October 12th*, 1839.”

The journal of Sir Archibald Edmonstone's travels through France, Switzerland, Italy, Greece, Egypt, Syria, and Turkey, is contained in two bulky volumes. Able to speak French, German, and Italian, with a mind richly stored with classical learning, and with introductions to those of the highest position, he got ready access to everything curious or interesting, and to all illustrious and distinguished persons connected with the places visited. Every page of this work is full of information or entertainment. Leaving London on Monday, the 14th September, 1818, he crossed from Dover to Calais. At the Court of the Tuileries he was presented to Louis XVIII. In Paris he inspected with equal interest the rare books of the *Bibliothèque du Roi*, and *Barthelemi's* collection of coins, said to be the finest in the world. Passing through Burgundy, he remembered that Gibbon observed that the vintage was celebrated in the days of the Antonines. At Clarens he meditated on the mingled good and evil in the character and writings of Rousseau. Chillon afforded him the opportunity of comparing the castle with the description of Byron. Among the Swiss he recalled the apt description of Goldsmith, “How the loud torrent and the whirlwind's roar but bind them to their native mountains more.” On the plain of Lombardy he saw the vines clinging to the elms as in the days of Virgil.

At Bologna he met the world-renowned Mezzofanti. Sir Archibald writes: “One of the curiosities here, is a

living one, a professor named Mezzofanti, who, without ever having left his native country, speaks, I believe, about thirty-five languages, the common ones perfectly, and understands grammatically above forty." In a footnote he says, "I saw and conversed with Mezzofanti twice when at Bologna with Lady Sykes in 1829. His manner was very pleasing and agreeable, but he did not give me the idea of a person of extensive information, his whole mind having been absorbed in acquiring languages. Those with which I was acquainted, English, French, and German (besides his own), he spoke with wonderful accuracy, both of phrase and accent, so much so, that even in English I could scarcely detect any peculiarity. He talked of acquiring a language as a matter of perfect facility. During the war, when many strangers, especially Poles, were in Italy, his power of entering into conversation with the natives of any country was of great service." At Florence he had an introduction which brought recollections of Scottish history. Sir Archibald was presented to the Countess of Albany, the widow of Bonnie Prince Charlie, who was afterwards married privately to Alfieri, the poet. The Venus de Medicis entranced him. "The hand of man," he says, "has never, in my opinion, executed anything superior, if equal, to this piece of art."

Whilst Sir Archibald was making his way up the Nile, he met the celebrated Belzoni. He was on his way to Alexandria, with the wonderful alabaster sarcophagus which he had discovered. He showed it to Sir Archibald, and was evidently proud of the discoveries he had made, and the prize he carried with him. On the advice of Belzoni he was induced to visit the Great Oasis. "Our conversation," he says, "lasted about half an hour, and I did not meet this enterprising person

again till two years after in London." Sir Archibald visited the sepulchre which Belzoni had found. "It is not easy," he writes, "to describe the different chambers and passages in this wonderful excavation; the vividness of the colouring of the figures, however, cannot be conceived by one who has not seen the original. Of the figures themselves, a group forming part of a procession, and, as we supposed, Jewish captives, interested us most. The figures all relate to the King Osiris, father of Ramesses Sesostris, whose sepulchre this was, 1385 B.C."

Leaving behind him the Great Oasis, the wonders of Karnac and Luxor, the pyramids and temples of Egypt, Sir Archibald bent his steps for Syria, and spent some weeks in exploring the antiquities of the Holy Land. As he crossed the sacred borders "sacred recollections thronged his mind with almost painful intensity." To the end of his days the excursion was to him a source of fresh and never failing delight, nor was there any period of his life of which he would have regretted so much to lose the memory as the few weeks occupied in investigating the localities of Judea. He made a methodical study of Jerusalem and the places most intimately associated with the life and passion of our Lord. He visited Bethlehem and Jericho. He bathed in Jordan. Leaving Jerusalem by the way of Shechem (Nablous), he passed through the plain of Esdraelon. The plan of his route included Nazareth, Tabor, the Sea of Galilee, and Mount Carmel. His intention was to push onward to Damascus and the Lebanon, but two of his travelling companions having to return homewards, he was prevailed upon to forego this part of his journey, and accompanied them in a Greek vessel from Acre to Scala Nova. Parting from his friends,

he journeyed to Constantinople. Sailing down the Sea of Marmora, he landed at Dardanelles town, and solaced his classical enthusiasm by exploring the Troad, climbing Mount Ida, and visiting the ruins of Assos. Sir Archibald made a detour to Joannina to see Ali Pasha and his dark, swarthy son, Mouctar. The traveller thought he was treated with less consideration than former visitors, but he praises the excellent character of Mouctar and his wise policy. Ali had a singular career. After a variety of fortunes, during which he had made use of every artifice which deceit and cunning could suggest, and treachery and cruelty put into practice, he was at that time undisputed master of the whole of Albania, from the Austrian frontier to the Gulf of Lepanto. When Sir Archibald visited him he was in the pride of his power and the possession of undisputed sovereignty. Having declared himself in open rebellion against the Porte, the armies of Turkey invaded his territory, and fifteen months after, his power was destroyed, he himself assassinated, and his kingdom divided between Turkey and Greece. In praise of Ali and Mouctar, Byron, in the second canto of "Childe Harold," chants the rolling "Tambourgi! Tambourgi!"

"I talk not of mercy, I talk not of fear,  
He neither must know who would serve the Vizier:  
Since the days of our prophet the Crescent ne'er saw  
A chief ever glorious like Ali Pasha."

On his way to Athens, Sir Archibald visited the Vale of Tempe and the heroic scenes of Pharsalia and Thermopylæ. He drank of the Castalian spring, and, with undue self-depreciation, lamented that, so far as he was concerned, it seemed to have lost its power. At Athens our traveller lodged in the house of Signora Macri, the

widow of the last English Consul. She had three lovely daughters, who were celebrated by the name of Consulinas. The two elder were brunettes, with dark hair and eyes. The youngest, Marianna, was very fair, and her countenance had a gayer expression than her sisters. Their persons were elegant, their manners pleasing and lady-like. They possessed considerable powers of conversation, and more instruction than is generally possessed by Greek women. They were as much distinguished for their virtue as for their beauty. It was in praise of Theresa, the eldest of these, that Byron composed his famous song, "Maid of Athens." Sir Archibald occupied the apartments which had been in the tenancy of the English poet. He makes the observation: "The eldest, Theresa, was Lord Byron's 'Maid of Athens,' but ten years had made a considerable impression on a face, though still handsome, in this precocious region." The lady was afterwards married, and died not so many years ago. At Naples, hearing of his father's serious illness, he hastened home, and arrived in London on the 17th August, 1820. Sir Archibald's visit to the Great Oasis is the only section of his travels which has been published. This too brief account of his tour has been gleaned from his extensive manuscript journal.

Some time after the completion of his tour, Sir Archibald Edmonstone commenced the composition of "Fitzwalter," a romance. It was completed in 1829, but, as if loath to let it out of his hands, he submitted it to various revisions and alterations, and it was not published till the year 1861. The tale was intended rather to embody a theory of Christian character in the higher walk of life than as a narrative to excite stirring interest. As a first attempt in this form of literature it is entirely praiseworthy, and strongly confirms our belief that if he had

concentrated his powers on this department of romance, he would have found such a free and unconstrained sphere for the exercise of his varied knowledge and cultivated faculties as could hardly have failed to secure a pre-eminent success.

But Sir Archibald had a higher ambition. He early determined on the winning of the poet's name, and his persistent devotion to "Polymnia," the Muse of the sublime hymn, cost him the laurels which he would certainly have received from the nameless goddess of the popular novel. Sir Archibald also published in his lifetime a considerable quantity of poetry. "The Progress of Religion," a poem, appeared in 1842; "The Devotional Reflections" in 1858; and the "Dramas" in the latter years of his life. But these were not all. There were fugitive contributions to magazines, and at his death there were found amongst his MSS. a lengthy poem on "Happiness," another on "Hades," and a large number of hymns, translations, and sonnets. Here and there they manifest an impatience of the labour of the line, but, taken as a whole, they are most praiseworthy productions. "The Progress of Religion" is a noble poem, in four cantos, carefully conceived, and painstakingly executed. That Sir Archibald was no novice in the management of the difficult Spenserian versification such stanzas as these are sufficient witness:—

“ Through the deep shades of night the orient dawn  
Cheerily breaks upon yon reddening hill ;  
In calm serenity the Sabbath morn  
Awakes with sober gladness soft and still ;  
As if, obedient to her Maker's will,  
Nature, through all her realm, kept holy day.  
The whispering of the breeze—the babbling rill—  
The insects wheeling in their mazy play—  
The hum of vocal quires chirping from spray to spray.

“ Knowledge, I grant, dilates the range of mind ;  
 Science unfolds to view a broader sphere ;  
 And morals stand as landmarks, whence defined  
 Of good and ill the boundary lines appear.  
 But if ye think that man can truly steer  
 By human aid alone secure and free,  
 Ye do not count the perils he must fear :  
 You launch him in a wide uncertainty,  
 Without a pilot-hand, upon an unknown sea.

“ No iron law, no strong necessity,  
 Controls our race foredoom'd. God did not give  
 For nought the innate feeling that we are free ;  
 Nor were we taught by a fixed rule to live,  
 Denied of choice the just prerogative.  
 Whatever of good we find, from Him it came :—  
 The evil's our own ; and if our hearts contrive  
 Themselves their devious way, to us the blame ;  
 We cultivate the seed, and ours the fruit, the shame.”

The “ *Essay on Happiness* ” is a poetical reply to the motto from *Rasselas*, which it bears : “ It is long before we are convinced that happiness is never to be found.”

The idea of the poem was suggested by reading the work of Johnson. It was begun while travelling in Greece in 1819, and after a time discontinued. It was resumed, and the plan remodelled at Torquay in 1832, and was finished at Rode Hall in the following year. The “ *Devotional Reflection* ” is a collection of hymns containing spiritual aspirations and meditations for each day of the Christian year. Sir Archibald's taste and scholarship are finely displayed in his numerous translations. For his translations of “ *l'Immortalité*,” from Lamartine's “ *Méditations Poétiques*,” he received from that celebrated poet the following communication :—

“ SIR,—The success the most flattering to a poet is to

see his works translated, especially by a man of real talent, as real talent always supposes an enlightened taste. You have procured me this success, and I thank you doubly for it. Your fine language—more rich and flexible than ours—has much embellished my too feeble poetry. I find all my thoughts and all my sentiments in your flowing lines, but I find them embellished and more highly coloured by a more picturesque style, and in words which render the images more lucid. Impassioned admirer of English poetry, I am highly gratified by perusing my own thoughts expressed in the language which Shakespeare, Milton, and Byron have fashioned and modulated to the highest tone of philosophy, and which yourself speak with so much force and elegance. Allow me, sir, to renew the assurance of my gratitude, and of my desire to express it to you personally on my next visit to Paris or to London.—I have the honour to be, Sir, your humble servant,

COMTE ALPHONSE DE LA MARTINE.

“Château de . . . , 15 Août, 1829.”

The poetry of Sir Archibald Edmonstone has missed the mark of popularity, and the reason appears to lie on the surface. It is the poetry of culture and not the poetry of genius. There is no lack of poetic art; but there is a want of poetic warmth, an absence of imaginative elevation and fusion. The want of passion may be accounted for by considering the author's religious standpoint, but the heart, if occasionally touched, is seldom deeply and powerfully moved. And this should not have been with the subjects he chose to handle. All this being granted, it has still certain distinguishing merits which should preserve it from oblivion. It manifests a purity of feeling; it is pervaded with a



certain spiritual calmness and moral reflectiveness ; it is wholly so elevated in tone, and it is here and there suffused with such a pure religious enthusiasm which well deserve it to be had in good remembrance of the learned and good of coming times. There will always be a class to which it can minister, and who could be profited by its ministry. It would consequently be a matter of regret if its notes should fail in a sphere where many less rich and musical are preserved.

I append to this chapter a translation by Sir Archibald of a passage from the "Trionfo della Morte of Petrarch," cap. ii. :—

"Non come fiamma che per forza è spenta,  
 Ma che per se medesima si consume,  
 Se n' andò in pace l'anima contenta ;  
 A guisa d' un soave e chiaro lume,  
 Cui nutrimento a poco a poco manca  
 Tenendo al fin il suo usato costume.  
 Pallida nò ; ma più che neve bianca  
 Che senza vento in un bel colle fiocchi  
 Parea posar come persona stanca :  
 Quasi un dolce dormir ne'suoi begli occhi  
 Essendo 'l spirito già da lei diviso.  
 Era quel che morir chiaman gli sciocchi,  
 Morte bella parea nel suo bel viso."

"Not like a flame that is by violence spent,  
 But rather of itself consumes away,  
 In peace the gentle spirit passed content ;  
 Like to the waning light's soft, clear decay,  
 Which gradual failing of its nourishment  
 Still keeps its custom'd tenor to the last.  
 Not pale ; but whiter than the flaky snows  
 Which motionless on the hillside are cast  
 Resting like one that seeks repose :  
 As if sleep hung upon these beauteous eyes  
 While the flown spirit dwells no longer there.  
 Fools say this is to die,—yet in the guise  
 Of one so lovely, death itself is fair."



## CHAPTER XVI.

WILLIAM H. BURNS—Two Kirk Session Meetings—Dun and Kilsyth—9th May, 1843—Character Sketch—At the Feet of Christ—Birth—Ordination—Work at Dun—Induction to Kilsyth—Presentation and “Call”—At the Grave of Robt—W. C. Burns—The Memory of Rev. John Livingston—The Second Revival—The '43 Secession—A Long Bright Sunset—REV. ROBERT BLACK—Family—Education—Church Building—Rev. W. Jeffrey.

THE minutes of Kilsyth Kirk Session show that the first meeting of which William Burns was moderator was held on the 24th December, 1820, and that the last at which he presided was dated the 9th May, 1843. So far as the business done at these two meetings of session was concerned, it was of an entirely routine and colourless character. Three and twenty years, however, is a long time in the life of any man, and in that of a clergyman it covers much more than the average period of ordination. Looking at these two sederunts of session now, after all those years, and comparing them together, we observe that these gentlemen held session with Dr. Burns at the first meeting:—James Lang, Robert Shaw, Alexander Shaw, Alexander Aitcheson, George Young, James Goodwin, John Hay, William Wilson, Alexander Henderson, David Clelland, and Matthew Anderson—a goodly company of eleven elders. And these, with the moderator, formed the court of the 9th May, 1843:—James Wilson, James Shaw, William Anderson, junior,

Andrew Clelland, John Findlay, and J. F. Walker. There were three members absent that night:—George Auchinvole, A. Marshall, and J. Paterson. Some of the old names survive, but the old bearers of them are all



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gone. Of the elders Dr. Burns found about him when he was ordained to Kilsyth, the whole were changed during these twenty-three years he had been minister of the parish.

I have not only compared the membership of the session, I have also compared the two signatures of the moderator. Surely there never was handwriting that for so long a period retained its original character. The names might have been printed from a wood block, so closely do they resemble each other. And yet in what different circumstances were they written, and with what different out-looks. It must have been with a quiet but sincere pleasure he took his place in the Kilsyth Kirk Session for the first time. The parish of Dun was a poor place then, and is a poor place still. Its population is dwindling. It contained seven hundred people then, and it contains little more than five hundred now. His appointment here meant substantial advancement. Dun is as beautiful and sleepy a place as one could find in all Scotland. In Kilsyth, there was more life, a deeper interest in things spiritual, and larger emoluments, a matter of importance to a clergyman with a family of boys. And then his presentation had come at an opportune time. He had reached middle life, and being in the maturity of his strength he could look forward with some confidence to the enjoyment of his preferment for a period of years, and to the performance of good work in a larger and more responsible sphere.

Such probably were his feelings and anticipations as he appended his name to the minutes of the kirk session for the first time; but what were his thoughts as he signed the minute of the 9th May, 1843? He is getting an old man now, and there is a storm cloud gathering in the ecclesiastical heavens. It was a time of crisis, and he was aware of all that was going on. To the solid qualifications of the pastor, Dr. Burns did not add the accomplishments either of the orator or man of letters. There is consequently no means of forming a

true opinion of the state of his mind at this juncture. From all that can be gathered he seems to have been one of those—and they were many—who cherished to the very last the sincerest conviction that secession would be avoided. There is reason to suppose that when he found himself one of the band that left the Assembly, and walked down to Canon Mills, his position surprised nobody so much as himself. He had never thought the wordy storm would ever come to *that*. But to *that* it did come. The worthy man found at the last that he had got into a current which had been carrying him forward imperceptibly, and had swept him almost before he had time to realise it, beyond the bounds of the church to which he had been ordained, and to which he was attached by the tenderest ties.

It is not very easy to get near to Dr. Burns. Even in his son's portrait his figure seems distant and far-away. We never get quite close up to him. A good man he undoubtedly was, a strong man he could hardly have been. If the Livingstons, or Robe, or Rennie, had lived through the Secession, we would have heard their voices mingling in the clamour, and seen the flashing of their swords in the fight. But it is not so with Dr. Burns, and even in the revival of 1839, he does not move amid the spiritual scenes of that year, as we see Robe moving amid the times of refreshing that were granted to the parish in 1762. Burns does not ride on the whirlwind, and direct the spiritual storm as Robe did, but seems contented to leave the leadership in the hands of others. As a pastor he was everywhere, as a preacher he was nowhere. But all this granted, the life of Dr. Burns has a rare attractiveness which is all its own. It is full of repose, it is wrapt in a clear spiritual calm. He has his soul-dwelling, not on the mountain top, where there

are only scanty herbage, the blasted peaks and the toiling tempests, but down in the valley where the crops ripen, where the oxen feed on the lush grass, where there is prosperity and tranquillity. It does one good to look back on the man who took time to live, who did his work quietly, and in whom there was an entire absence of all fussiness. In the Church of our day the spirit of Martha is wholly prevalent. One's ear is deafened with the noise of the rattling of the pots and the pans of the ecclesiastical kitchen. There is a prevailing restlessness and discontent. The movement and heat speak not of health, but of fever in the blood. There is a greater eagerness to be seen of men, and to stir up the little dust of praise than to live the life of day to day sobriety and Christian devotedness. The flock is pampered rather than fed. Congregations think they are doing nothing unless they are working for bazaars, introducing organs, building churches, raising endowment funds and what not. Dr. Burns was one whom this modern spirit had not yet touched. He played the part of Mary. During his long ministry he lay at the feet of Christ. Take away the revival and the secession, and Dr. Burns' life flows onward without a ripple, without a break, calmly and deeply like some nameless stream only known to the flower-banks it laved, the flocks it refreshed, the cottage houses it passed in its onward progress. A casual observer will be inclined to say that in the course of his long ministry, Dr. Burns did little or nothing, but a more discerning, a more spiritual critic will unfailingly aver, that he chose that good part which could not be taken from him.

William H. Burns was born on the 15th February, 1779. His father was an officer of customs at Borrowstounness, and afterwards factor to the Duke of Hamilton

on the Kinneil estate. There was a large family. He had three brothers lawyers, and three ministers of the Church of Scotland. William's boyhood was like his life, contemplative rather than eventful. At the early age of thirteen he entered the University of Edinburgh. Having passed through the curriculum of arts, he became a student of divinity in 1795, and received license as a preacher of the Gospel from the Presbytery of Stranraer in 1799. His probationary period was of the shortest. On the 4th December, 1800, he entered on the charge of the parish of Dun, in Forfarshire, having been presented by John Erskine, who was both the laird and the patron of the parish. The young preacher had been adroitly brought under the notice both of patron and people by his uncle, who was at that time one of the ministers of Brechin. At first assistant to his aged predecessor, he made an excellent impression on the patron on the occasion of a service held in the parish church on a national fast-day appointed in connection with the war. Mr. Erskine, who had guests, asked them to attend church along with him, and judge of the young man's politics. The preacher having delivered one of his divinity hall homilies, the party were delighted, not with the politics, but with the entire absence of them. So the patron was pleased with the sagacity of the young minister in avoiding the pulpit discussion of political topics, sounded his praises through the parish, did a little canvassing on his behalf, and gave him the presentation. For twenty years Dr. Burns ministered to the parishioners of Dun. They were years of quietness, and of routine duty faithfully performed. He preached every Sabbath day in the church ; he baptized the children ; he blessed the union of loving hearts ; he visited the sick ; attended the presbytery meetings ; and that was all. He must

have had leisure time at his disposal, but the thought of turning it to high literary account seems never to have occurred to him. After he had been six years in Dun he married Elizabeth, daughter of James Chalmers, printer, Aberdeen, and by her he had a family of six sons and four daughters.

It is unfortunate that whilst his son and biographer, the Rev. Islay Burns, gives such minute account of his father's presentation and call to the parish of Dun, he should have preserved so severe a silence about his presentation and call to the parish of Kilsyth. He was presented by George IV., but by whose influence I have never been able to learn. He received the presentation in September, 1820, and was admitted on the 9th April, 1821. In the year following he went to pay his respects to his patron at Edinburgh, but that the family entertained some grudge about the matter may be concluded, for his son says, "He knows not how his father demeaned himself under the sudden blaze of majesty." There is also a mystery about Dr. Burns' *call* to the parish of Kilsyth and the number of signatures appended to it. That there was a call is conceded. If there had been no Patronage in the days of Dr. Burns, I have no doubt the voice of the people might have made him minister of Dun; on the other hand, however, I have not the least doubt that the popular vote would never have given him the parish of Kilsyth. In themselves these matters would scarcely have been worth noticing, but they are of obvious interest when we come to see the strong position which Dr. Burns took up against Patronage.

After the death of Dr. Rennie, the heritors and kirk session approached the presbytery to grant them a preacher to fill the pulpit till a new minister was appointed. Having undertaken to make liberal provision



for the preacher, the presbytery highly approved of the spirit manifested by the heritors and kirk session, and granted the prayer of their petition. Thus the work of the parish was carried on without intermission till the induction of Dr. Burns. Most appropriately, the first signs of the great outpouring of the Holy Spirit which was to bless his faithful ministry were manifested by the grave of the Rev. James Robe. Dr. Burns held the memory of his illustrious predecessor in loving regard, and on a lovely Sabbath afternoon in August he preached to the congregation in the graveyard a memorial sermon. Standing over his dust, he chose for his text the words which Robe had engraved in Hebrew characters on the tombstone of his wife :—“ Thy dead men shall live ; together with my dead body shall they arise. Awake and sing, ye that dwell in dust ; for thy dew is as the dew of herbs, and the earth shall cast out the dead ” (Isa. xxvi. 19). Stimulated by the honour in which he held his predecessor, and the picturesque associations, the preacher delivered a heart-searching discourse. Referring to Mr. Robe, he said :—“ We surround the grave of one who was eminent in his day for zeal and success in the work of the Lord. He laboured in the vineyard for the long space of forty-one years, having been ordained in 1713, and departed this life in 1754. The narrative, well known amongst you, tells of the great things done in the latter years of his ministry, when many gave the best evidence of having been born again through the Word then preached ; and of the vast assemblies along the adjoining stream, hearing with earnest hearts the words of life ; and of the additional recurring sacramental seasons caused by the intense desire to enjoy such refreshing meetings. His memory is savoury. His sermons and ‘ Narrative,’ and the holy character he maintained to

the end, render his memory peculiarly precious. Two other ministers have subsequently laboured here, and closed their ministry also. Their doctrine was the same as Mr. Robe's, although no such remarkable success attended their ministrations." Then setting forth how he himself had no new doctrine to publish, he was content, like them, to set forth Jesus Christ and Him crucified. He went on to take advantage of the memorials of mortality amid which they were standing, and concluded with a touching appeal that they might so live that at the last they might be found on the right-hand side of the Judge, and numbered with the saints in glory everlasting. The Gospel was received by the audience in the love of it, and many thought that the work of the succeeding summer was but the fruit of the seed sown in the graveyard that beautiful August afternoon.

As this solemn impression had been largely brought about by recalling the times of Mr. Robe, so the revival of the following year was brought about at the first by W. C. Burns, the son of the pastor of Kilsyth, who had been appointed to fill M'Cheyne's pulpit in Dundee, during his absence in the Holy Land, recounting the work of the Rev. John Livingston at Shotts, and the doing of the Lord on that memorable occasion. The communion had just been held, and the sermon which put the torch to that spiritual pile which, during these long years, Dr. Burns had been so industriously gathering, was preached in the parish church on the 23rd July, the Tuesday immediately following the dispensation. Mr. William C. Burns chose for his text the words from which Mr. Livingston had preached at Shotts. It having become known that the young preacher was not only on his way to take Mr. M'Cheyne's place, but that he was soon to go abroad as a missionary, the church

was crowded. The preacher spoke with impassioned force, and when he reached the height of his appeal, the emotion in the congregation became overpowering, and a scene ensued which beggars all description. As through the power of the Holy Spirit, the audience had quick realisation of their lost and sinful condition: some appeared to faint and fall, others cried out as if in an agony of terror, and tears stood in the eyes of all. In the evening the church was again crowded. Mr. Lyon of Banton lectured and Mr. W. C. Burns preached, and so the work went on from day to day. The elders, as in the days of Robe, were of the utmost service. They prayed with the distressed and spoke to them words of cheer and comfort. Great crowds were addressed in the market square and the graveyard. Many of the scenes were deeply affecting. Every day brought its trophies of victory. The Dissenters on this occasion did not stand apart. A meeting was held in the Relief Church, when various ministers of the body spoke approvingly of the movement. After this great work had been in progress for three weeks, it was thought advisable by the session after mature deliberation, for they were not united about it at the first, to have a special communion season for the administration of sealing ordinances. The Saturday night before the celebration was spent, for the most part, in prayer. The singing of psalms could be heard at intervals the whole night through. Next morning it was calculated that nearly fifteen thousand people had gathered in and about the town. The communion services began at ten in the morning, and closed at nine in the evening. There was no interval, and there were eight table services. It was observed that the probationers and younger clergy spoke with a fulness and readiness of utterance unusual with them. With the Monday meet-

ings, which began at eleven and terminated at five, the spiritual tide that had flooded the parish began gradually to ebb. It was a precious season of blessing, and the remembrance of it was sweet. The showers in answer to prayer had been copious and refreshing: Dr. Burns conducted the revival after the manner approved by Mr. Robe; unlike him, however, he did not keep a journal of the individual cases dealt with. That some seed fell by the wayside and the birds of the air devoured it, that other seed sprang up and was choked by thorns is perfectly true, and will always occur where the sowing is free-handed: But it is also true that much seed fell into good ground and brought forth richly of the fruits of repentance and holy living.

The venerable pastor who had had his heart rejoiced by these times of revival was soon to participate in scenes of a far different character. We may be sure of this, strife in the Church does not mean the presence but the absence of the Lord and His Spirit. If I say little about the Secession of Forty-three it is not that I have nothing to say or that my convictions are insufficiently formed. It is for the interest of our Scottish Presbyterianism, that much that was said and done then should be forgotten now. I think the Seceders were *right* in protesting against Patronage; I think they were *wrong* in making it a ground of schism. Dr. Burns was present at the Assembly of 1843, and cast in his lot with the seceding party. There is no record of the reasons that weighed with him, but the fact itself is enough. How or where he was trammelled in his preaching or his pastorate is not apparent, but if he saw it or thought he saw it, that was enough for him. Certainly secession in Kilsyth parish could hold out no hope of preferment for him as it did for so many in other spheres. So far as the people were con-

cerned they were largely guided by their clergy. If the minister went they went; if the minister stayed they stayed. In Kilsyth parish the minister seceding, a very large number seceded with him. Of the session two elders remained at their posts and a third dropped in again. Dr. Burns' face turned deadly pale when he heard his old bell ringing on the Sabbath morning after his return from Edinburgh, and knew now that by his own act he could go no more back to proclaim the Gospel within those blessed walls where he had seen the Holy Spirit descending in His power, and where he had won so many signal victories through the Redeemer's name. Time went on and the Free Church was formed and he ministered as quietly and faithfully to his congregation as he had done to the parish. He took some interest in the building of his new manse, and Princeton College, America, conferred on him the degree of D:D. But his work was now really done, and the close of his life was a long bright sunset. He passed to his rest on the morning of Sabbath, the 8th day of May, 1859.

In 1854 the Rev. Robert Black, M.A., was appointed colleague and successor to Dr. Burns. Mr. Black was born the 4th December, 1826, at Cumnock, in Ayrshire, where his father, a builder, carried on a successful business. He was descended on the maternal side from John Welsh, minister of Ayr, son-in-law of John Knox, and on the paternal side from a Huguenot stock. He was a younger member of a family of twelve. He was educated at the parish school of his native place, and one of his school-fellows was the late Dr. James Brown of Paisley. When he came to the time when he must choose what he must be and do, his uncle, a sheep-farmer, offered to make him his heir, if he would qualify himself to succeed him on the farm. It was a great

temptation, but, believing he was formed for some intellectual pursuit, he entered a lawyer's office. At the end of three years he prevailed on his unwilling father to allow him to go to Glasgow University and study for the ministry. He completed his Arts' course in May, 1848. His Natural Philosophy professor was the distinguished scientist who still fills that chair!

Passing through the New College, Mr. Black was licensed a probationer of the Free Church by the Presbytery of Ayr, on the 8th June, 1852. The presbytery pronounced him the most promising student who had yet come before them. At this time he had an extraordinary attack of whooping-cough, which so reduced him that his emaciated appearance on several occasions stood in the way of his promotion. Receiving simultaneously calls to Kilsyth and Linlithgow, he accepted the former, and on the occasion of his ordination, so highly was he esteemed by the people of Cumnock, he was presented by them with a valuable collection of books. The year after the death of Dr. Burns, Mr. Black married a daughter of the family of Mr. John F. Walker, who had been parochial schoolmaster and session clerk. "His life from that date till it ended," says his accomplished son, "was one of almost uneventful toil, broken in its later stages by the demolition of the old Disruption church and the erection in its place of that graceful Gothic edifice which now crowns the brow of the brae on the south side of the town." The disease to which Mr. Black succumbed was of a nervous character, and was to be traced to the fact that for many years he never had had a real holiday. The decline was gradual, but the worries inseparable from the election of a colleague precipitated his end, and in the November of 1888, he passed peacefully to his rest.

When Mr. Black first began his ministry, he could not deliver even a prayer-meeting address without first writing it out and committing it to memory. His first extempore performance was at a week-day meeting, when he had to take the place of a minister who failed to appear. He came through the ordeal creditably, and from that time onward, his evening sermons were delivered without being previously written. Mr. Black had an excellent memory, and, after having written out his sermons, he was able to commit them with great facility. He has been succeeded in office by the Rev. William Jeffrey, who, in addition to being a minister of the Free Church, is also a qualified medical practitioner.

## CHAPTER XVII.

WILLIAM C. BURNS—Boyhood—"A Maxie"—Edinburgh Life—A Turning Point—Studies for the Ministry—Oratorical Power—Industrious Preaching—Second Revival—Scene in Church—Visits Dundee—Becomes an Evangelist—Visits Canada—Embarks for China—China and Chinese Sects—Methods and Means of Work—His Death—Thoughts of Home—"Very Poor."

WILLIAM C. BURNS was the son of Dr. Burns of Kilsyth. He was born in the manse of Dun, 1st April, 1815. From the sequestered retirement of Dun, where the wheels of life moved slowly and quietly, he came to Kilsyth with his father when, in 1821, he was inducted minister of the parish. Dun was never a real part of William Burns' life; it lay behind him rather like a happy dream-land or as a golden haze on the verge of his existence. The town of Kilsyth then contained 3000 inhabitants, and the landward 2000. The boy attended the parish school, and soon felt the stimulus of the more active life amid which he had now been cast. Among the sons of the farmers, weavers, and miners, he grew up, if not a tall, still a strong, ruddy lad, with a capability of going his own way and holding his own part. Books were not entirely neglected, but for his natural instincts the Kilsyth hills and Carron water had irresistible attractions. The ambition of his heart was to be a farmer. At this period an uncle took him to Aberdeen, and placed him under Dr. Melvin, the famous classic. The



doctor's frown, on the occasion of his having perpetrated a *maxie*, William never forgot. If he had murdered his father, the teacher could not have looked upon him with greater scorn and indignation mingled with pity!

From the Aberdeen Grammar School he went to the university. In the bursary competition he stood fifth, and at the end of two sessions he entered the office of his uncle, Mr. Alexander Burns, Writer to the Signet, Edinburgh. That the young man, up to this time, had been leading a life of vicious self-indulgence is most highly improbable. Men of the temperament, and occupying the theological standpoint of William Burns, are prone to paint their spiritual condition before conversion in the blackest colours, erroneously imagining that by so doing the grace of God is magnified. That there had, however, been some wanderings in the paths of folly on the part of the young man seems to have been the case. It was, consequently, happy for him that through the interposition of the Holy Spirit he was arrested in these questionable courses before they had blossomed out into irretrievable transgression. He awoke to the consciousness that his heart was spiritually dead, on the occasion of receiving a letter from his sisters, in which they spoke of going as pilgrims to Zion, and leaving him behind them. That he should be parted from Christ gave him not the least concern, but the thought of being separated from his father and mother and sisters touched him to the quick. As he mused one evening over Pike's *Early Piety*, a holy fire began to burn. In a moment, whilst he gazed on a solemn passage, his inmost soul was pierced as with a dart. God had apprehended him. Retiring to his bedroom, with many tears, he besought God to blot out his transgressions, and to have mercy upon him. His prayers

were answered, and he felt that the Almighty had visited him with His salvation. So the conversion of the lawyer's clerk was accomplished. That it was a real turning of the heart unto God his after life bears the most ample witness. Thenceforward his path was as the shining light which shines more and more unto the perfect day. From that time his piety burned with an unflattering flame. When his Peniel wrestling was over, his new name was William Burns, Missionary and Evangelist.

Mr. Burns, determining now to fall in with his father's wishes, abandoned his uncle's office and began the prosecution of his studies for the ministry. Passing through his classes with considerable distinction, he was licensed a preacher of the Gospel by the Presbytery of Glasgow, 27th March, 1839. He preached his first sermon in Kilsyth Church, from the text, "I beseech, you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." As a preacher, Mr. Burns had a voice of great compass and power. He knew the value of this rare qualification, and using it with skill, it was of enormous advantage to him when addressing large crowds. He had little imagination. The treatment of his themes was neither artistic nor poetic. The similitudes were wholly commonplace, and his use of them by no means after a manner calculated to impress the cultivated bearer with the refinement either of his oratorical or literary taste. His judgment, however, was just, and his thinking clear. The audience could never miss his meaning, and his careful divisions enabled them very easily to remember what he had preached. His appeals were direct, forcible, and impassioned. He impressed the listener as one standing

in the presence of the eternal verities, of an All-Seeing God, of heaven and hell, of an endless felicity to be won or lost. He seemed to be a man who could not get enough of preaching. He was not restricted by canonical hours. In the church and out of the church, Sabbath day and week day, so far as preaching was concerned, were all alike to him. Possessing such a fund of energy, the effect of his preaching on the people of Dundee when he went, after his license, to take Mr. M'Cheyne's place, can very readily be understood. On the week-night evenings, as well as on the Sundays, he filled St. Peter's, and, during the whole period of his stay, conducted his evangelistic labours with unremitting enthusiasm and zeal. He was the moving spirit in the great work carried on at Kilsyth in the autumn of 1839. The sermon which set this work agoing was preached in the parish church on Tuesday, the 23rd July, 1839. The text was, *Thy people shall be willing in the day of Thy power*, Ps. cx. 3. In his third and concluding head he showed that the day of Christ's power is the time of the outpouring of His Spirit. The doctrine of Christ crucified is called the power of God, because it is the instrument which God employs in pulling down the strongholds of sin and Satan. But yet, this doctrine is, after all, but an instrument which cannot be effectual unless when it is wielded by the Almighty Spirit of God, by whose divine agency it is alone that sinners are loosed from the bondage of Satan, and brought into the glorious liberty of God's children. Often is this great truth demonstrated in the experience of every Christian, and especially of every Christian minister. The truth of the Gospel is often preached with clearness, fulness, earnestness, and affection; sinners are taught their ruined and perishing condition under the broken covenant of

works, and Christ is freely held out to them and urgently pressed upon them, and yet they remain despisers and rejectors of the Lord from heaven, and the minister of Christ is often found in sadness to exclaim, Who hath believed our report, and to whom hath the arm of the Lord been revealed? The people hear, and are, perhaps, attentive, and begin to reform many of those sinful practices in which they formerly indulged, but yet their hearts remain unconvinced of sin, and unenlightened in the glorious knowledge of Christ, and unconverted to God. There is still little seeking of Christ in secret prayer, little alarm experienced on account of sin, and few serious efforts to receive the Lord Jesus as he is freely offered. But oh! how changed is the scene when the Spirit is outpoured! Then the hearts of God's people become full to overflowing with love to Jesus, and are drawn forth in vehement desires, after his glorious appearing to build up Zion. They are much in secret, and much in united prayer, and are cheered by the gladdening hope that the Lord is soon to listen to the groaning of the prisoner, and save those that are appointed unto death. The ministers of God, also, are in general particularly enlivened and refreshed in their own souls. In private, they are deeply humbled in soul before the Lord, and have an uncommon measure of the spirit of supplication for sinners given them, with ardent love to Christ, melting compassion for perishing souls, and vehement desires for their salvation; and then when they come to preach Jesus, they are evidently anointed with the Holy Ghost and with power; they speak with holy unction, earnestness, and affection, and sometimes hardly know how to leave off beseeching sinners to be reconciled to God. And then observe the frame of the hearers at such a time. Formerly no terror could

awaken them from the sleep of death ; they still said, Peace and safety, though sudden destruction was coming upon them ; but now a few words are enough to pierce their inmost heart, and make them cry out often and aloud and against their will, Men and brethren, what shall we do? Formerly Jesus was held forth and was despised, but now every word that tells of His love is precious ; His name is as an ointment poured forth, and sinners are filled with an agony of desire for a saving union unto Him. Men, and women, and children, retire from the House of God, not to profane the evening of God's day in idle talk or idle strolling. They have much business to do with God. Their doors are shut, their Bibles are in their hands, or they are crying to God upon their knees, or they are conversing with the godly and obtaining the benefit of their counsel to guide them on the way to Jesus. "These, my friends, are, you know, some of the marks of a day of the power of the Lord Jesus. When the Spirit is poured out from on high, and sinners' hearts are moved, the iron sinews of their necks are relaxed, and their brows of brass are crowned with shame ; they flock to take shelter under His wings, like doves to their windows ; they rejoice in His love as men that divide the spoil."

Mr. Burns brought his sermon to a close by recounting various reminiscences of revival times, and by making several strong practical appeals. As he pled with the unconverted instantly to close with God's offers of mercy, he felt his soul moved after a most remarkable manner, and the Lord's spirit became so mighty on the souls of his hearers, that it swept through them like the mighty rushing wind of Pentecost. He says, "At the last the people's feelings became too strong for all ordinary restraints, and broke forth simultaneously in weeping

and wailing, tears and groans, intermingled with shouts of joy and praise from some of the people of God. The appearance of a great part of the people from the pulpit, gave me an awfully vivid picture of the ungodly in the day of Christ's coming to judgment. Some were screaming out in agony ; others, and amongst these, strong men, fell to the ground as if they had been dead ; and such was the general commotion occasioned by the most free and urgent invitations of the Lord to sinners, I was obliged to give out a psalm, which was soon joined in by a considerable number, our voices being mingled with the mourning groans of many prisoners sighing for deliverance."

The fire, thus kindled, blazed on till the end of September, when the communion was dispensed, and when he brought the precious season to a close by an equally powerful discourse from Ezekiel xxxvi. 26, "A new heart also will I give you." On his return to Dundee, the scenes in Kilsyth were repeated in every particular, only the associations and surroundings were those of a large manufacturing town. In the neighbourhood of St. Peter's, there are still to be found spiritual traces of that time and of the ministries of Mr. Burns and Mr. M'Cheyne. And let us not forget that Mr. William Burns, when he was in the midst of these revivals in Kilsyth and Dundee, was as yet no more than twenty-four years of age !

When Mr. Burns' connection with St. Peter's terminated on the return of Mr. M'Cheyne from the Holy Land, he became an evangelist in the truest sense, carrying the light of the Gospel here and there throughout Scotland, the north of England, and Ireland. At this work he continued for fully four years, and with the exceptions of Dublin and Newcastle, he was everywhere received with

the greatest warmth, and occasionally with the utmost enthusiasm.

The revival of 1839 had been a cause of greater talk in Canada than even in Scotland, and the people of the Province being anxious to hear Mr. Burns with their own ears, the people of Quebec, Montreal, Kingston, and Toronto, forwarded to him their urgent solicitations that he should pay them a visit. Mr. Burns was eager to comply with their request, and sailing from Greenock on the 10th August, 1844, he reached Montreal on Thursday, the 26th September. Unlike John Livingstone, he had beautiful weather and a prosperous voyage. All went well with Mr. Burns in Montreal so long as he confined his efforts to barracks, halls, and churches, but when he began preaching in the streets and squares, he encountered the most violent opposition, so much so that he could with truth aver that he bore in his body the marks of the Lord Jesus. Mr. Burns had a cool temperament and a ready wit, but it may well be open to question how far the preacher's successful rejoinders to the antagonistic and ribbald cries of individuals in a crowd were calculated to farther the holy aims of the Gospel. Upon the whole, the visit of Mr. Burns did much to stir up the lethargic spiritual life of Canada.

The work was accomplished, however, at too large a cost to the doer. The long journeys and the winter snows overtaxed his energies. Two years afterwards, when he returned to Kilsyth (15th September, 1846), to the astonishment of his friends, he had already contracted an aged appearance. In a much deeper manner than merely the weal of a stone wound, he bore to the last the memorials of his Canadian tour. The pace was beginning to tell. The physical journals were beginning to

give evidence of the too rapid revolution of the intellectual shafts.

The tour in Canada had deeply moved his missionary instincts, but on his return it was still some time before he was able to accept the invitation of the English Presbyterian Church, that he should go out as their ordained missionary to China. The difficulties in the path were of an Alpine character. He did not see his way clearly, and, it may have been, he had hopes of preferment at home. On Sunday, the 10th April, 1846, "having had his heart enlarged towards the heathen," whilst he was preaching in an Edinburgh church, he came to the resolution that he would devote his life to the prosecution of evangelical work in China. Meanwhile, the Foreign Mission Committee of the English Presbyterian Church, taking into consideration the number of missionaries already in the field, the difficulty of acquiring the language, and the fact that an entrance into so many parts of the country was not then to be obtained, had agreed to abandon their China scheme altogether. When, however, it became known that Mr. Burns was willing to labour in the Chinese field, the resolution was overturned, and, at Sunderland, on the 22nd April, he was ordained to the ministry, and solemnly set apart to his new work. If he had taken some time to make up his mind, he was now anxious to get to his chosen field with all possible speed. When asked after the ordination service was ended, when he would be able to go, he replied, "To-morrow." Before going to the synod, he had spent a day in his father's study at Kilsyth in prayer, and when he left, it was with the tender consciousness that certainly not for many years, and probably never again, would he visit the village and the parish associated with his stirring boy-



hood, and the early triumphs of his powers as a preacher of the Gospel. After visiting the churches of the synod, he took ship at Portsmouth for China on the 9th June, 1847.

China is, indeed, a wonderful land. The eastern boundary of the empire is the Pacific Ocean. The shore line is of the most irregular character, and the coast is studded with islands. Its western barrier is the mountains of Thibet. On the north it is guarded for thirteen hundred miles by that famous rampart constructed two thousand years ago, and to the rearing of which the nation devoted its undivided energies. It has an area of more than a million miles. It is watered by two noble rivers—the Yang-tse-Kiang and Hwang-Ho. The climate is salubrious, the soil fertile. It contains vast cities and a teeming population. Over its ancient civilisation it keeps watch with only too zealous a care. It has three forms of religion: Confucianism, the religion of the higher classes, which denies immortality and doubts the existence of God; Taouism, which inculcates the belief in spirits and demons; and Buddhism, which insists on the virtues of contemplation and abstraction, and that the highest ambition of the soul is to lose its identity and be absorbed in Buddha. The first are the atheists of China, the second the fanatics, and the third the mystics. This country, so deeply sunk in idolatry, has long presented an inviting field for the missionaries of Europe. And from the seventh century until now they have continued their warfare, that, if possible, they might twine China, a flowery chaplet, about the arms of the Cross. The first Protestant missionary was Robert Morrison, who landed in China in September, 1807. After ten years' toil, he wrote a dictionary of the Chinese language, and along with Dr. Milne, another

labourer who had joined him, he completed the translation of the whole Bible into the Chinese language. It was not, however, until the opening of the five ports to the commerce of the world in 1842, that the missionary societies of the West were able to send out men in at all adequate numbers to carry forward the work which Morrison and Milne had so auspiciously begun.

After Mr. Burns landed in China, he set himself at once to acquiring the language. In a year, he had made so great progress that he was able to talk with the natives, and to preach to them in their own tongue, so as to make himself fairly well understood. In a short time he was able to say that he had thoroughly mastered it. The method he followed made him able in the course of his missionary life to overtake a very large portion of the empire. He chose first some large city, such as Hong-Kong, Canton, Amoy, Shanghai, or Peking, and, making himself familiar with the dialect of the district, he worked out from that city as a centre. In the city he had some room, usually of the poorest character, upon which he could fall back in case of meeting with adverse circumstances at outlying points. But Mr. Burns' manner was more marked than his method. He wished as far as possible to disarm opposition and elude the attacks of fanaticism. To accomplish more perfectly the object of his mission, he adopted Chinese habits and customs. He ate, drank, and dressed, all as the Chinese themselves. He wished in China to be all things to all men, that if, by any means he might save some. The method which he pursued has been subjected to a good deal of criticism. For the peaceful prosecution of his work in outlying districts, it was undoubtedly of service; but in the open ports it was a hindrance rather than a help. He eventually acknowledged that his example was not

one to be followed. The kind of life and living it imposed upon him injured his health, and, in a great many cases, was in no way conducive to the making the closer acquaintance of the natives. The means Mr. Burns employed were in every way commendable. He translated the "Pilgrim's Progress" and a number of hymns and plain sermons into Chinese, and wherever he went, circulated them amongst the people. This is the only part of his work which visibly remains until this hour, and which keeps his name alive in the land to the conversion of which he devoted the best energies of his life. Thus living and working, after twenty-one years' labour, worn out with toil in the cause of the Master he loved, in the full assurance of faith, his life came to a peaceful close at the Port of Nieuchwang, on the 4th of April, 1868.

The imagination follows the wanderings of Mr. Burns in that far distant land with pathetic interest. It was a grave experiment to send him to China. In this country, his progress had been attended by enthusiastic and sympathetic crowds. One wonders, in the strange cities and amid the idolatries of the far East, if he sometimes wept when he thought of Zion, the congregation melted by his oratory, and men and women receiving the Gospel in the love of it. Who knows? He was a man who never complained. But this is clear. The light that shone in on him with dazzling brightness in his Edinburgh lodging, shone on to the end. The altar fire that began then to burn was only quenched with his life. When China is won for the Cross, the work of William Burns will have to be reckoned among the forces that have made for its Christian civilisation.

When the little trunk which contained all his property was opened in the midst of a group of young, wondering faces, and there were taken from it his English and

Chinese Bibles, his battered writing-case, two or three books, a Chinese dress, and his Gospel flag, there was one of the young people who said, "Surely he must have been *very* poor."

## CHAPTER XVIII.

PROFESSOR ISLAY BURNS—"The Pastor of Kilsyth" and "The Chinese Missionary"—Three Different Characters—A Lovable Soul—Birth—Description of Kilsyth Manse—A Family Group—Student Days—Loss of Sight—A Quiet Place—Chosen for St. Peter's—A Peculiar Position—A Cultured Ministry—Islay Burns and M'Cheyne—Liberal Views—Pictures of Church History—Contest with Mr. Rainy—"The Pastor" and "Missionary"—Appointed Professor—Spiteful Opposition—Life in Glasgow—An Abundant Entrance.

IF the "Pastor of Kilsyth" and "The Chinese Missionary," are better known than Dr. Islay Burns, this is largely owing to Professor Burns himself. His father and his brother would doubtless have been known apart from him, but it is very largely due to the popular portraits he has painted of them, they are so well known as they are. There have been in the Scottish Church ministers as faithful as "The Pastor," and missionaries as zealous as William Burns, who wanting in the one case such a son, and in the other such a brother, as Islay Burns, have passed away and their names and works become wholly unknown. It may have been that the biographer was fortunate in his subjects; it certainly was for the father and brother that they had such a literary executor. They both did their own work in the world, but he made them what they are known to be.

And how different the three men were. If we did not know they were connected we would fail to discern the

family likeness. The father was quiet and somewhat lazy ; William was impetuous and somewhat eccentric ; and Islay was accomplished and somewhat latitudinarian. If the three men had been generals, and sent to take a city, Burns *père* would have sat down before it and starved it out ; William would, by intense battering at one place, have made a breach in the walls through which he would have been able to pass. Again Islay would have gone round about it blowing rams' horns, and for all his blowing the walls would not have fallen ! The beleaguered citizens would have bowed to him from the parapets, and he would have bowed back again. The men were of one family, but they were very, very different. The old pastor needed the goad, the missionary the snaffle bit, and the professor, probably, the bearing rein to keep his head up and preserve him in proper high-pacing Free Church ways. The old man was sure but slow ; William was neither sure nor slow. And as for Islay, there were ill-natured people said it was only his slowness you could be sure of. In the matter of piety, the father's smouldered, the elder son's blazed, and the younger's was a pure white flame.

Islay Burns was the best of the Burnses, and withal a singularly pure, cultured and lovable soul. He maintained throughout his life a fairness and candour of judgment which did him eminent credit. That he could see good in men and systems hated by the bigots of his own sect was the cause of much of the snarling which for years went on about his heels. But he went his own way and came by no harm. Islay Burns was by no means a broad Churchman, but his mind nevertheless had a certain marked catholicity. Neither was he an evangelical, and yet he held in warm reverence the simple doctrines of the common faith. He weighed

things fairly. He was a truth-perceiving and a truth-loving man. He loved the Church of England, and he would have been appreciated there. He was a man of culture and refinement, and on theological questions an unmistakably able writer. Everything he had to say, he said warmly and clearly. He confessed he was no poet. That he knew so much argues the possession of a true poetic appreciation. There is a large class who are no poets, and do not know it. He writes the English language with fine taste, and here and there in his pages we come on little pictures drawn with dainty art. He had a real love of literature. Whatsoever things were lovely and of good report he could follow after, for never was spirit less bound in the fetters of narrow prejudice. To him our Lord was not only a door of entrance as he is to so many. He was also a door of exit. He could go *in*, and he could go *out* and find pasture. It is a marvel that he lived through the scenes he did, and still kept sweet. It was no doubt hard to see so many of the people of St. Peter's taking their way back again to the National Church after '43, but even in these circumstances there is hardly a word of recrimination. He was held in high esteem by the wise and the good, and he deserved to be, for he was full of charity, and the love that suffereth long and is kind.

Islay was not quite two years younger than William. He was born at the manse of Dun, on the 16th January, 1817. The two brothers grew up together. William was the more impetuous, but Islay was also full of spirit and life. The glory of the Kilsyth manse is its large trees. In front of the dining-room window there is the gigantic leaning plane, and in front of the library window his companion a beautiful beech. In the leaning plane the starlings have built for many seasons, and

in summer days the pair are great domes of murmuring sound. But apart from these, there are in the grounds other eight trees—four beeches, two elms, and two horse-chestnuts. And then in the garden there are fourteen. A certain parishioner who died only a short time ago, and who was nearly an hundred years old, said in all his time he knew no difference in them. They appeared to him at the close of his life as they did in the days of his boyhood. When the spring comes the manse is enveloped in greenery. There is little doubt the old trees are as old as the Reformation, and underneath their boughs have walked one after another the whole ministerial succession since the building of the manse. The ministers come and go, but the trees remain to link one generation to another by the cords of tender association. The manses of Scotland are destitute of architectural pretensions, but when embowered like the manse of Kilsyth, the venerable growths confer upon them a dignity which inseparably links them with the old Scottish life.

The manse was the beloved home of the family of Dr. Burns. To the boys the memories of the glebe and the stable, the dovecot and the rookery, remained ever fresh. To the daughters there were the industries of the dairy, and the hospitalities of a home into which there poured a continual stream of visitors, the taxes on its resources only being met, on many occasions, by the exercise of a fertile ingenuity. In the midst of the group the father moved with becoming graciousness and dignity, and the light, nimble mother flitted here and there, the spirit of the home, and blessing it all with her homely and housewifely ministries. The nurture to which the boys were subjected was wholesome, but far from systematic. The pastor was a steady rather than an



active influence in the manse, and the lads were not so often with him as was desirable. In the dead of night they used to hear their father at prayer in his own room. The ejaculated words of devotion fell on their ears like the sounding of the high priest's bells within the veil.

Like his brother, Islay repaired to Aberdeen and came under the influence of Dr. Melvin. He ever spoke in terms of unqualified praise of the good he received from this famous teacher. He received a love of learning which remained with him to the last. A little work on the "Latin Syntax" which Islay Burns published for the use of students, is both an evidence of the thorough nature of the grounding he received from his schoolmaster, and a witness of the aptness and diligence of the scholar. Passing from the Grammar School to Marischal College, the young man greatly distinguished himself in both the classical and mathematical departments. He won the highest prize which the university had to offer. His success, however, cost him dear. He lost the sight of one of his eyes. The other was also so irreparably damaged that, in reading, he had to hold the book to within an inch or two of his face. This was a sad trial, but he bore it with uncomplaining patience. Having to carry on ever afterwards his studies amid the consequent labours and difficulties attending his visual loss, the wonder is, not that he did so much, but that he was able to do anything at all. The ordeal of college life and isolated lodgings in a large town, so trying to many a youth, he passed through with credit, and having so many friends connected with the Church, as by a natural course, when he passed from the arts' faculty, he entered the divinity hall. It was not with Islay as with his brother; in making choice of the ministry there was no spiritual commotion—no night of wrestling and

prayer. After having received licence from the Presbytery of Glasgow, he was appointed assistant to Dr. Candlish, minister of St. George's. He had not been long in Edinburgh when he was sent to Botriphny, to take the place of one of the seven ministers of Strathbogie Presbytery who had refused to obey the dictates of the Assembly. The quiet was delicious, and the rest most enjoyable. He abstained from strife, and taking advantage of the walks by the Isla, and the freedom of the open country all round about, his health was greatly fortified. The main object kept in view by the spending of so much time in the open air was the restoration of his sight, but in this there appears to have been no improvement.

When Robert Murray M'Cheyne died in the beginning of 1843, the choice of the congregation fell on Islay Burns. He was ordained in the June of that year, having cast in his lot with the Free Church. At first he tried to imitate the manner of his predecessor, but he was not long in seeing his mistake. Every preacher should vindicate his own individuality. It is revolting to see a man sinking his personality in that of another, and after some experience of this sort, Islay Burns found it so. The two ministers were indeed very different—the work of the one was conversion, the other that of edification—the one startled the soul out of its sleep, the other fed it when it was awake. Both duties were of importance, and comparisons are out of place. It may be said, however, that M'Cheyne, if the less powerful, had by far the most interesting personality. The people felt him nearer them, and all around him there was an atmosphere of sanctity. In the circumstances it is very easy to understand how Islay Burns had a very difficult position to fill and how members would be led

to go elsewhere, seeking, if they could find perchance, that kind of ministry which they appreciated more. But he had another element to contend with. The position of St. Peter's Church is a mystery. The Free Church party did not secede, they remained in the church, and in their hands they have been able to retain it. St. Peter's presented consequently in 1843 a most unique spectacle. The Churchmen had to break away from the Seceders; they had to leave St. Peter's and seek those churches in the town that still remained in connection with the National Church. In the midst of these circumstances the young minister felt himself like a rower rowing against the tide. He was pulling hard, but he was being borne downward, the current proving too strong for him. At the end of two years he found his ministry had been one of uninterrupted anxiety, incessant toil, and declining success.

But after all deductions had been made a large congregation still gathered in St. Peter's Church. There can be no doubt his blindness was a great hindrance to the success of his ministry. The congregation felt as if he was speaking to people in general rather than to them in particular. And then he had the feeling that much that he said was said in only too good taste. His mind was tentative. His literary sense was very acute. In his composition there was nothing florid, nothing ornamental, nothing meretricious. It was marked by a chaste simplicity, a truth to nature, and a literary refinement which the people were not sufficiently educated to appreciate. He thought it exceedingly curious that all the pieces and sections and paragraphs which his taste was inclined to reject invariably proved the most telling and popular. This is somewhat unaccountable, for although the composition of M'Cheyne is very different from that of

Burns, the sermons of the former, so much appreciated in St. Peter's, are very far from defective on the score of literary taste. If the sermons of Burns had not the evangelical warmth of M'Cheyne's, they had still a certain fulness, richness, and depth which his lacked. All his sermons and lectures on the life and character of our Lord are of marked power and insight. He travelled over large tracks of thought, but he was never so effective, never so unanswerable in argument, as when he came to deal with matters pertaining to the divinity of Christ. He took a liberal and just view of the proprieties of public worship. He was in favour of all things being done decently and in order; and he held that where an evangelical fervour prevailed in the ministry, an ornate service would rather be helpful than otherwise to the spiritual advancement of the congregation. His views on these matters he expounded openly in the press, and it required a certain degree of boldness for a Free Churchman to state them then which it does not require now. His papers on this and kindred subjects appeared in the "British and Foreign Evangelical Review," and they must have had a wholesome influence on his own denomination, as they tended to direct attention to larger tides of spiritual life and movement than those which rose and fell within the narrower boundaries of the Free Church. In the pages of the "Sunday Magazine" he wrote his "Pictures of Church History," the aim of which was to guide popular feeling in a similar direction, and to show the blunder which the sectarian made who circumscribed his interest by the circle of history which recorded the progress of his own little communion, and cut off his spiritual life from the great life of the Church Catholic.

The publication of these papers was greatly service-

able to Islay Burns. They brought him into notice. People wondered at them coming from a man who occupied the pulpit of M'Cheyne. They were a surprise to that class who can never be got frankly to allow that evangelical warmth and historical and literary power can ever be found united in the same individual. The fact of Islay Burns being amongst the critics and philosophers could not now, however, be disputed, and when the chair of Church History was left vacant by the death of Dr. Cunningham in 1861, it seemed to a large number that he was the best man the Church had for the post. Various names were mentioned, and eventually it was found that the struggle would lie between him and Mr. (now Dr.) Rainy. The latter had the support of Dr. Candlish and Dr. Buchanan, and his candidature was pushed with all the force which these gentlemen were capable of exerting. When the appointment came to be made, 230 votes were given for Rainy, and 202 votes for Burns. The office was one which Islay Burns was specially qualified to fill, and no doubt the defeat was hard enough to bear. In the circumstances, he went back to Dundee and consoled himself with the production and publication of "The Pastor of Kilsyth." To attempt to weave into an interesting narrative so uneventful a life as that which his father had lived was no ordinary task. The difficulties of making a readable book out of the slender materials were obvious. Constrained by filial devotedness, Islay Burns went on, however, with his task, and brought it to a successful termination. It is easy to say he might have done it better, the wonder is that he could do it at all. It is a prose idyl, and is written from first to last with a fine sympathy and literary grace. We feel that there are little actions and deeds that often touch us far more deeply, come

closer to the fountains of tears and sorrows, than the achievements of the heroic. He calls into view the sublilities lodged in the quietest lives. He opens up a fresh and secluded pastoral tract, pervaded by a spiritual calmness and sunshine, in the midst of which his father passes his days in patriarchal tranquillity. The memoir of the missionary is more ambitious but less successful. There is wanting in it a certain lovingness and nameless grace which is everywhere prevalent in "the Pastor." But that being said, it is indeed a worthy record of a worthy life.

These labours brought Islay Burns the degree of D.D. from the University of Aberdeen, and when a vacancy came to be filled up in Glasgow Free Church College, it was found that his claims were such as could no longer be passed over. In coming forward as a candidate for the Chair of Apologetics and Systematic Theology, he encountered that kind of opposition which, to a man of refinement and culture, is worst to bear, the opposition of the malevolent and mean-spirited, the opposition of men who were cyphers and tried to make themselves integers by opposing him. After all was done he received the appointment by the substantial majority of 292 to 215 voices. The people of Dundee had now come to know Dr. Burns better than they did at first, and when they sent him on his way it was with substantial evidence of their appreciation, and hearts deeply touched at parting with one they had grown so much to love. The £800 which he received was subscribed, for the most part, by those unconnected with St. Peter's, and the sorrow at parting with him was shared by the whole town.

Dr. Burns came with pleasure to Glasgow, for Glasgow was not far from Kilsyth, and it was to the old parish, the old manse, the old boyish haunts by Kelvin and

Carron his heart still turned. Into the life of the metropolis of the West he cast himself with no little enthusiasm. For meetings of all sorts he was greatly sought after, and in a few years he began to feel himself a part of the city's life. He was in favour of a hymnal for his Church, and deeply lamented the lowering tendencies of the discussion of that subject in the Free Assembly. He was also in favour of union with the United Presbyterians. It is idle to speculate on the literary and theological harvests Professor Burns might have reaped after the back of his college work had been fairly broken. In March, 1872, he had a severe attack of hemorrhage, from which he never recovered. His illness was painful and distressing, and he knew his end had come. Having loved the service of the Lord, it was probably a drop of bitterness in his cup, that some more of that work, which he could have done so well, he was not permitted to perform. But he had lived an uncomplaining life, and he died an uncomplaining death. When the cloud was darkening, his friend Dr. Blaikie asked him if he felt himself sustained by the comforts of the Gospel. He answered, with his old rare truthfulness, "I am too weak to feel much—but nothing to the contrary." He wished his friend to pray for two things, "an abundant entrance," and "for a blessing on those I leave behind." And so his gentle, lovable spirit passed. And having fought the good fight of faith, he laid hold on eternal life.

## CHAPTER XIX.

A Successful Family—THE BAIRDS—Sagacity and Enterprise—Their Works—Connection with Kilsyth—Coke Making—Members of Firm in 1860—Tradition—History—Alex. Baird of Kirkwood—Alex. Baird of Woodhead—An Anecdote—First Mining Ventures—Merryston—Gartscherrie—"William Baird & Co."—List of Mineral Estates—Varied Family Gifts—William Baird—M.P.—Chairman of Caledonian Railway—Deputy Governor of the Forth and Clyde Canal—John Baird of Woodhead—Alex. Baird of Urie—JAMES BAIRD—Townhead Church—Portrait—Hot Air Blast—Patent Rights Lawsuit—Auchmedden Romance—Deep Religious Convictions—Robert, Douglas, and George Baird—Alex. Whitelaw—His Business Capacity—Isaac Disraeli—A Baconian Maxim Refuted—Present Members of Firm.

THE Bairds are the autocrats of our Scottish commercial prosperity. They have, probably more than any other Scottish family, participated in the enormous industrial development of the last fifty years of the national life. But if they have greatly succeeded they have greatly deserved to succeed. Bacon says the ways to great fortune are often foul. But it has not been so with the Bairds. The firm of William Baird & Company is a household word in the west of Scotland, and it is now and has always been regarded as a very embodiment of integrity and uprightness. The various members have been held in estimation as much for their probity and high sense of honourable dealing as for their business sagacity and enterprise. The history of the family is as



notable a witness to the triumph of moral rectitude as to the success which attends intellectual intrepidity and astuteness. Immersed in the affairs of the world, they have never shut their ears to the demands of religion. Their giving has been princely ; and no better examples could be found of those who have scattered and yet have



JAMES BAIRD.

increased. If they have come to have the privileges of wealth, they have certainly realised in the fullest measure its grave responsibilities.

The Bairds are the largest employers of labour in Scotland, and it is somewhat difficult to realise the full extent of their operations and engagements. Their

business not only extends throughout the west of Scotland, they have also extensive mining interests in England and Spain. They both lease and own extensive coalfields. They have 36 blast furnaces, capable of producing 1200 tons of iron per day. They are also extensive manufacturers of chemicals, of briquettes, and of coke. Altogether they employ about 10,000 men and boys; and, from the beginning of the firm until now, so perfect is the book-keeping system which they have instituted, that every workman can have his wages at call, and every transaction in the most remote departments be immediately brought into view. It is at once apparent that the growth of such a firm, so extensive in its ramifications, and so perfect in its management, is a credit to Scotland, and may well claim the attention both of the philosopher and political economist.

With the parish of Kilsyth the Bairds are very closely identified. Coal had been known to exist from Reformation times, but until they entered the field its enormous and valuable resources lay to a large extent dormant. Their capital and energy have made Kilsyth largely what it is. If it had been possible for them to have spoiled the natural beauty of its configuration they must have done so long ago. Wherever one turns one's eyes one sees those vast hills, than which there could be no more potent witness of the enormous activity of the armies of coal and ironstone miners far down in the dark bowels of the earth. They have covered the parish with a network of railways. All the day their locomotives are seen scudding along the lines; all the livelong night is heard the sobbing of their engines at the numerous pits. There are no paths so sequestered where you do not meet groups of men, for the work goes on night and day

all the year round without intermission. At night the deep oranges and reds and blues of the hearths, where the ironstone is calcined, lend to the landscape a lurid and somewhat fearful appearance. The Kilsyth coal is largely used for the manufacture of coke. It is first broken by concentric wheels; then, in a form resembling rough quarry powder, it is poured into fire-brick ovens, where it undergoes the process of conversion. The grinding mill and ovens at Kilsyth cover several acres of ground, and the coke-works themselves form a very valuable local industry. Everything to which the Bairds set their hands bears the stamp of progress and enlightenment. In every department they stand in line with the scientific discoveries of the day. In the past year they have utilised the enormous waste of heat which formerly took place in the coke ovens. With the generated gas they now heat the boilers of one of their most important pits closely adjoining. But, notwithstanding all this mining activity, the country is neither black nor bleak. The rainfall is more than usually abundant, and the parish preserves all the year round an appearance singularly fresh and green.

The Bairds first got a footing in Kilsyth in 1860, when they took a thirty years' lease of Currymire. The firm then consisted of the following members:—William Baird, Esq., of Elie; James Baird, Esq., of Cambusdoon and Auchmedden; George Baird, Esq., of Strichen; Alexander Whitelaw, Gartsherrie House; and David Wallace, residing at Glasgow, all ironmasters, and carrying on business at Gartsherrie, in the parish of Old Monkland. In 1869 the firm entered on the lease of the Haugh, and the members were the same, with the exception that William Baird of Elie having died, William Weir, Crookedholm, was now assumed into partnership.

The history of the Bairds is to be found in the estate

offices of Lanarkshire, in which county they had been known as respectable farmers for generations. The shield of the Auchmedden family bears a wild boar passant ; but there is a tradition that it was originally a bear. The story is, that, as William the Lion was hunting in one of the counties of the west of Scotland, and happening to straggle from his attendants, he was alarmed by the approach of a wild bear. Crying for help, a gentleman of the name of Baird, who had followed the King from England, ran up, and had the good fortune to kill the bear. For this service, the King made a considerable addition to the lands he had already given him, and assigned him for his coat-of-arms a bear passant, with the motto, *Dominus fecit*. A reputed foot of the slain bear is still in the possession of a member of the family.

The ancestors of the Gartsherrie Bairds were tenants of the farms of High Cross and Kirkwood. In the national religious struggle they took the side of the Covenanters, and one of them, in 1683, was fined one hundred pounds for refusing to recognise the curate settled in Cathcart. Wodrow names, as one who participated in the sufferings of the time, "a worthy, judicious man, James Baird, in or near Strathaven." The first in the family line who rises before us, possessing a distinct individuality, is Alexander Baird of Kirkwood, who was so famous for his physical strength that he got the name of "double-ribbed Sandy." He was the great-great-grandfather of James Baird of Cambusdoon.

The father of the Bairds who first constituted the firm of "W. Baird & Co." was Alexander Baird, born at Woodhead on the 12th May, 1765. He was a most enterprising farmer, and after a number of years of successful agricultural industry, he rose to a position of con-

siderable influence in Lanarkshire. In his day the agriculture of the county was still in a very backward state. The only instruments used were the plough and the harrow, and they were both of wood. The work of the field labourer was excessively hard. He was, however, exceedingly willing, and with plough and flail and sickle and clod-hammer, he performed incredible feats of endurance and activity. The farm houses were of the most primitive kind. At a meeting of the heritors of Old Monkland, when the schoolmaster appeared and complained of the state of his house, and particularly that "the wind blew in under the door," Mr. Baird, who was present, replied—"Oh, that's nothing; the dog comes in under mine." The house was covered with tiles. The sons slept in the garret, and they frequently awoke in winter with the coverlet of their bed sprinkled with the snow blown in through the chinks.

A man of energy and foresight, in addition to his farms, he began in April, 1809, the working of coal on his own account, having acquired from the tenants the lease of the Woodside coal-work, near Dalsersf. In 1816, he further acquired from Miss Alexander, of Airdrie House, a lease of the coal-field of Rochsolloch. William, the eldest son, who had been bred as a farmer, but who disliked the occupation, being a good book-keeper, was placed in charge of the new acquisition. The adventure so prospered under his management that his brother Alexander was installed in Glasgow as salesman. Being now thoroughly satisfied of the ability of his sons, in 1823 he took from Mr. Buchanan of Drumpellier the coal-pit of Merryston. The former tenants had failed, but, chiefly owing to the energy of James, the colliery now became a first-rate concern. After having done his best and spent a large sum, the proprietors, taking

advantage of a break in the lease, took possession of the field. This was a severe check, but the old farmer was not daunted. Applying to Mr. Hamilton Colt of Gartsherrie, in May, 1826, along with his sons, William, Alexander, and James, he entered on a lease of the Gartsherrie minerals. Two years afterwards they obtained a lease of the Cairnhill ironstone, near Gartsherrie. The first furnace was put in blast on the 4th May, 1830, at ten o'clock forenoon. The second furnace was put in blast on the 11th Sept., 1832. Thus the Bairds became established in that locality with which their names have been so closely associated. Alexander Baird, the founder of the family, died at New Mains on the 23rd December, 1833. Mr. Baird was a man of no little culture, and with great native force of character. It was owing to his sagacity and outlook the Bairds came to achieve their position and fortune. His wife, Jean Moffat, died at Coats House on the 8th of July, 1851.

Some time before his death, Alexander Baird surrendered all his coal and ironstone leases and feus to his sons, William, Alexander, James, Douglas, and George, who became associated under the name of "William Baird & Co." Some time after, Robert and David were also added to the firm. Soon after their incorporation the brothers began to extend their operations in every direction. Acquiring extensive mineral fields in Lanarkshire, Ayrshire, Stirlingshire, and Dumbartonshire, their prosperity went on increasing by leaps and bounds. Amongst the first mineral estates wrought by the company were Gartcross, 1834; Coats, 1834; Cliftonhill and Garturk, 1835; Faskine and Palace Craig, 1841; and Gunnie and Blacklands, 1843. In 1845 the partners acquired the lands of Stobbs, in Ayrshire, on which their

earliest Eglinton Works were erected. The Blair Works—now out of blast—were acquired in 1852; those at Portland in 1854; and Lugar and Muirkirk in 1856. The third furnace was lighted at Gartsherrie on the 3rd April, 1834. The first at Eglinton was put in blast on the 24th December, 1846.

Apart from their business integrity and energy, some of the success which has attended the operations of this great house has been owing to the diversity of gifts which the brothers inherited. Each came to be looked upon as a specialist in some particular department. William, for example, was the book-keeper and financier; Alexander was the salesman and negotiator; and James was the mechanic and engineer. The family numbered eight sons and two daughters, and the various facts concerning the family will be best elicited by a brief account of each.

William Baird was the eldest son, and gave his name to the firm. He was born at Woodhead on the 16th December, 1796, and died at Edinburgh on the 8th March, 1864. When his father sent him to Tweedside to learn farming, he found he took more kindly to intellectual than to manual labour. Elected a member of Parliament for the Falkirk district in 1841, he occupied for five years the unique position of the only Conservative returned by the Scottish Burghs. The Bairds have all along been distinguished by an enlightened and progressive Conservatism. Believing that the integrity of the Constitution was the best security for Capital, and the security of Capital the best guarantee the working-man could have for remunerative wages, they have fought many stiff political fights, and so sensible have constituencies been of their statesmanlike qualifications, they have been at the polls more accustomed to victory than defeat. William Baird was chairman of the Cale-

donian Railway Company. Taking a large number of shares when they were low in value and nearly unsaleable, the brothers took the line in hand, and worked it up till its shares came to a large price. William Baird is closely connected with the prosperity of the Caledonian. He was a deputy-governor of the Forth and Clyde Canal. In 1853 he bought the estates of Elie in Fife, and Rosemount in Ayrshire. For the former he paid £155,000, and for the latter £47,000. He married, in 1840, Janet, daughter of Thomas Johnston, coalmaster, Gartcross, by whom he had ten of a family—five sons and five daughters. William Baird, his eldest son, now of Elie, was born in 1848, and John George Alexander Baird, the popular member for the Central Division of Glasgow, is his second son.

John Baird, the second son, was born at Woodhead, 19th April, 1798, and died at Naples, 28th January, 1870. He was the only one of the brothers who never became a member of the House, who stuck to his father's business, and who never entered into the iron trade. He became the proprietor of the estates of Lochwood in Lanarkshire, and Urie in Kincardineshire. The former he received as a gift from his brothers, and the latter he got by bequest from his brother Alexander, who in 1854 had paid for it the sum of £150,000. His wife was Margaret, daughter of John Findlay of Springhill, Lanarkshire. His eldest son Alexander, now of Urie, was born in 1849.

Alexander Baird, the third son, was born at Kirkwood on the 29th December, 1799. He died a bachelor at London, 2nd March, 1862. He built the Mansion House of Urie, and extended the estate by purchasing a thousand acres from the adjoining proprietor, Patrick Keith Murray of Dunnottar. At his death his trustees purchased with



his fortune the estate of Inches in Inverness-shire; Drumkilbo in Forfarshire and Perthshire; and Riccarton, near Urie. All these lands were entailed on his brother John and his heirs. He left £20,000 for religious and charitable purposes. Townhead Church, Glasgow, was built with a portion of this fund.

This church was endowed and erected into a parish by James Baird, the fourth son of the family, whose name is held everywhere in so deserved honour. He was born at Kirkwood in 1802, and died in 1876. His countenance was of marked power and individuality. Every feature was massive and strongly indicative of force rather than refinement, of sagacity rather than adroitness. But it was not stern, it was suffused with that kindly humanity which marks the tender and considerate heart. He was a storehouse of practical mechanical knowledge. He was initiated in the mysteries of all trades and the cunning handling of tools. On the hot-air blast he early began to exercise his ingenuity. When he found it as its original inventor Mr. Neilson, left it, it was only capable of raising the temperature to between 250 and 300 degrees. In 1833 he constructed a blast of greatly increased power. He raised the heat 500 degrees, and doubled the output of iron. But this did not satisfy him. He went on perfecting his invention till he obtained a heat of a 1000 degrees. Mr. Baird's hot-blast raised the production of a furnace from 60 to 250 tons per week. But he had not been allowed to pursue his improvements in peace. A case was raised against him for infringement of patent, which cost him before he was done with it £50,000. He also developed a coal-cutting machine, which is now in use in the Bothwell collieries of the company, and is of considerable practical utility. Seeking always to bless and prosper

others, he himself was greatly blessed and prospered. He became proprietor of a great number of valuable estates. He bought Cambusdoon, in Ayrshire, in 1853, —the estate where “Mungo’s mither hanged hersel’,”—for £22,000. He bought Knoydart in Inverness-shire, in 1857, for £90,000. In 1863 he bought Muirkirk for £135,000. On the death of his brother Robert he acquired the estate of Auchmedden in Aberdeenshire, which had been purchased by him for £60,000.

About this estate of Auchmedden there is a story that would appear to belong to the region of romance if it were not supported by the most authentic evidence. Before 1750, when it was sold to the Earl of Aberdeen, it had been in possession of an old branch of the Baird family. During the occupancy of the Bairds, a pair of eagles nested regularly on the rocks of Pennan, on Auchmedden. The prophecy ran—“There would be an eagle in the crags so long as there was a Baird in Auchmedden.” When William, the last of the old Aberdeen lairds, parted with the estate, the eagles disappeared, nor did they return to their old haunt till Lord Haddo, the eldest son of the Earl of Aberdeen, married Miss Christian Baird of Newbyth. When the estate again changed hands by passing into the ownership of the Honourable William Gordon, the eagles once more left. When the estate once again came, in 1854, into the possession of the Bairds, the story had been forgotten by all, with the exception of the parish minister. He kept watch, and sure enough the eagles again came back to their eyrie. There they continued for some time, till the men of the coastguard having attempted to shoot them, they departed and never again returned!

A man of pure life and deep religious convictions, James Baird took the liveliest interest in the Church of

Scotland. He was an elder in her communion, and he was unceasing in his efforts to promote her welfare. His celebrated trust-deed was executed on the 24th July, 1873. When it became known that he had given half-a-million sterling to the Church, it was felt that Scotland was honoured by possessing a son who had given to the world, in a time of much spiritual perplexity, such a magnificent example of Christian philanthropy and unwavering faith in our old and well-tried evangelical principles. Under the providence of God, the remarkable increase in life and usefulness vouchsafed to the Church in these past years has been owing to the abolition of Patronage and the operation of the Baird Trust.

But this was not all. On every religious problem James Baird had thought deeply and clearly. He took a firm grasp of the essential connection between secular and religious knowledge. He realised the folly of separating the two in the national schools. He saw how, amid the complexities of our modern life, it was clearly as important, if not more so, that our children should receive sound religious instruction, as well as sound secular instruction. He clearly saw how character had as much to do with individual and social progress as intelligence. And that while other things may increase a people's power, it is righteousness that exalteth a nation. "I have," he said, "a strong and conscientious objection that any of my money, whether exacted from me by rates and taxes, should be expended in teaching secular knowledge, unless it is permeated by religion, and I believe I shall be joined by an overwhelming majority of the people of Scotland in that objection." In connection with all their works, the Bairds established schools in which a good education was imparted by the most efficient teachers that could be found. Whilst

something in the way of fees was obtained from the parents for the upkeep of the schools, it is needless to say they had to make good a large portion of the expense.

But space would fail me to tell of all that James Baird did in the cause of religion and education. For many years he was a member of the General Assembly. He was also M.P. for the Falkirk Burghs from 1851 to 1857, when he retired. He was twice married, first to Charlotte, daughter of Robert Lockhart of Castlehill, and secondly to Isabella Agnew, daughter of Admiral James Hay of Belton.

Robert Baird, the fifth son, was born at Kirkwood, 26th April, 1806, and died unmarried at Cadder House, 7th August, 1856. He was educated for the bar, but after a short practice he abandoned it, and joined his brothers in business. He entailed Auchmedden estate in favour of his brother James. He was Lord Dean of Guild of Glasgow.

Douglas Baird was the sixth son. He was born at Kirkwood on the 31st March, 1808, and died at Closeburn, the 7th December, 1854. For the estate of Closeburn he paid the sum of £225,000. He married, July, 1851, Charlotte, daughter of Captain Henry Acton—of the Actons of Aldenham, Shropshire. He died intestate, leaving twin daughters as co-heiresses. Jane Isabella married Frederick Earnest Villiers, second son of the Bishop of Durham; and Charlotte married the eldest son of the Earl of Enniskillen.

George Baird, the seventh son, was born at High Cross on the 9th August, 1810, and died at Strichen, 24th August, 1870. For many years he managed the Ayrshire works of the firm. In 1855, he gave £145,000 for the estate of Strichen, Aberdeenshire. On the death of his brother David, he succeeded to the estate of

Stichill, in the counties of Roxburgh and Berwick, for which he had given £150,000. He also became proprietor of Hadden and Kaimflat in Roxburghshire, and Stonefield in Berwick. He left £25,000 for religious and benevolent purposes, and, with a portion of this money, there was erected to his memory in 1874 the Church of Coats. By his wife, Cecilia, daughter of Admiral Hatton of Clonard, in Wexford, he had one son, George Alexander, born 1861.

David Buchan Baird, the eighth son, was born 18th November, 1816, and died, unmarried, at London, 1860.

The first daughter and eldest child of the family was Janet Baird. She was born at Woodhead, 6th December, 1794. Her first husband was Alexander Whitelaw of Drumpark, in Old Monkland. Her eldest son, Alexander, rose to a position of great distinction. Educated at Sunderland, he travelled on the Continent, and studying mining and drawing, he first became a manager in the employment of W. Baird & Co., and then a partner. He took a lively interest in all matters referring to Church endowment and extension and national education. He could write and speak with equal facility. He was in his time one of the best known, most respected, and most influential men of the West of Scotland. He was elected chairman of the first Glasgow School Board. In 1874 he was elected member of Parliament for the city of Glasgow. In 1870 he acquired the estate of Gartshore, and in 1873 the estate of Woodhall. He married Barbara Forbes, youngest daughter of Robert Lockhart of Castlehill. His eldest son, Alexander, was born 10th October, 1862. A gentleman of many accomplishments, he was married recently to a granddaughter of Isaac Disraeli, and a niece of the late Lord Beaconsfield.

Janet Baird's second husband was John Weir, residing at Dunbeth, in the county of Lanark, to whom she bore one son, William, now a member of the firm, and one daughter, Janet, who married, in 1857, David Wallace, who also became a partner of W. Baird & Co.

Jane Baird, the second daughter of Alexander Baird, was born at Kirkwood, 24th August, 1804. She married, on the 6th December, 1831, Thomas Jackson, iron-master, Coats.

Such is a brief and rapid account of the family of Alexander Baird, who began life with little other prospect before him than that of eking out a narrow existence on the lands his father had tilled. "But see'st thou a man diligent in business, he shall stand before kings, he shall not stand before mean men." After all those years, since he set agoing his single-horse gin pit, this is the princely position, the princely fortune, and the more than princely heritage of reputation and honour into which his family have now entered. The Bairds have refuted the Baconian maxim. They have shown that the way to great estate may be a clean, open path of probity and fair-dealing. But the old order changeth. The builders depart, but the building remains. Beneath the old sign we find often new men with new names filling the old places of honourable industry. The name of the old firm remains unchanged. The new partners have as much life and energy as the old. They preserve the old traditions which had made the company famous, they fully preserve the old honour and reputation which have made it respected, but one is touched when one reads the list of the names of the partners of to-day, and finds that, if something of his blood remains, still the surname of the intrepid farmer is already gone. The

following gentlemen are to-day the partners of the world-renowned firm of William Baird & Co. :—

- (1) William Weir, of Kildonan.
- (2) James Baird Thorneycroft.
- (3) John Alexander.
- (4) Robert Angus.
- (5) Alexander Fleming.
- (6) William Laird.
- (7) Andrew Kirkwood M'Cosh.

## CHAPTER XX.

The Parish Church—BANTON CHAPEL—Rev. J. Lyon—Ordination—Secession—Pursued by an Echo—Succession of Missionaries—Manse Built—Rev. James Whiteford—A Parish *Quoad Sacra*—WILLIAM CADELL—Friendship with Dr. Roebuck—Carron Company Founded—WILLIAM ARCHIBALD CADELL—Scientific Pursuits—His Taciturnity—Sir Joseph Banks—"A Journey in Italy"—Encyclopædia Contributions—Clever Escape—Forth and Clyde Canal—Smeaton—HUGH BAIRD—Canal Locks—Trial of *Charlotte Dundas*—Fish-tail Propeller.

THE parish church of Kilsyth is a most elegant structure. The architecture of it is all that could be desired. Its only fault is the smallness of its size relative to the population of the parish. It is only seated for 850, and from the nature of the site which it occupies it cannot be extended to much advantage. This has given rise to various evils. At an early period it was the cause of a certain irregularity of attendance, and it has prevented the church from taking full advantage of times when the tide of popular life was running strongly in its favour. A considerable number have been forced into the ranks of non-conformity for no other reason than the difficulty of obtaining accommodation in the parish church. The smallness of the church was strongly felt by Dr. Burns. To take off the pressure as far as possible he did a very wise thing; he got a chapel to accommodate upwards of 400, erected in the centre of the Banton



district. Sir Archibald Edmonstone, Bart., W. A. Cadell, Esq., Banton, Daniel Lusk, Esq., of the paper mill, Townhead, and William Campbell, Esq., Glasgow, subscribed fifty guineas each to the scheme. The school and schoolmaster's house were also erected about the same time. In 1837 a missionary was first employed to work in the district, and from that date till now, Banton Church has been the only place of worship in that portion of the parish.

The Rev. J. Lyon was the first Banton missionary. Into the revival in the parish, during the ministry of Dr. Burns, he threw himself with marked zeal, and the people of Banton received their full share of that time of enrichment and refreshing. With a new church and a zealous missionary, the young congregation had a good start, and prospered. Mr. Lyon received ordination from the Presbytery of Glasgow, 13th Feb., 1840. His sermons were destitute of literary pretensions. They were plain and Scriptural, and very well adapted—delivered as they were with considerable fire—to impress the audiences that Sunday after Sunday gathered in the new place of worship. There were few of them that occupied less than an hour in delivery. In 1843, Mr. Lyon cast in his lot with the Secession, and settling in Broughty Ferry he succeeded in building up a prosperous church. He had preached for two Sundays in St. Peter's, Dundee, for his friend the Rev. Wm. Burns, and it was this circumstance which brought him under the favourable notice of the people of Broughty Ferry. Referring to the opening of his new church in Broughty Ferry, he made, many years after, the following amongst other observations:—

“The acoustics were not what I could wish. A disagreeable echo followed me throughout the sermon,

and mocked my every utterance. This was an affliction that had followed me ever since I had entered the ministry. The church in which I preached at Banton was remarkable for the sounds that were awakened by the preacher's voice. These sounds were such that few preachers could be heard in it, and few at best could be understood when heard. It was as if the judgment spoken of by the prophet had fallen on the Banton congregation: 'Hearing ye shall hear and shall not understand.' For years I had to humour that echo and strive by various plans to keep it quiet. If I ventured at any time to go high, or to speak loud, I had to fire off every word with a pause like 'a minute gun at sea.' When I left Banton I hoped that I had left this trouble behind me. But what was my surprise when I entered the pulpit of my new church at Broughty Ferry to find that my adversary was there before me."

Inducted to Broughty Ferry Free Church in March, 1844, he ministered to that congregation for the not inconsiderable period of forty-five years.

After the secession and flight of Mr. Lyon, the fair prospects of Banton Church were blighted for a time. The church was closed till 1851, when the first of a succession of missionaries was appointed. The Rev. Mr. Wilson was appointed in 1851, Rev. J. B. Biggar in 1853, the Rev. Mr. Melville in 1854, Rev. Mr. Leitch in 1856, the Rev. Charles Hendry in 1859, the Rev. J. M'Gavin in 1863. The Rev. Thomas Kyle settled as missionary in Banton in 1865; was ordained April 17th, 1873. Falling into ill-health, he resigned in 1875. He was succeeded by the Rev. Wm. Robertson in 1875, who, in his turn, was succeeded by the Rev. Malcolm M'Neil. Having come from Canada to Banton, he received a call to the Bridgegate parish, Glasgow. It was during the incumbency of

Mr. M'Neil that the manse at Banton was erected. The present incumbent, the Rev. James Whiteford, M.A., was a student of Glasgow, where he took a good place in the Greek classes. After having been for a considerable period of years assistant at St. Ninians, Stirling, he was ordained in February, 1879. During his ministry the chapel has been erected into a parish *quoad sacra*, decree being granted by the Court of Teinds on the 6th December, 1880.

For a large number of years Banton estate has been held by the Cadell family. The most distinguished member of that family was William Archibald Cadell, traveller, mathematician, and scholar. His father was William Cadell of Cockenzie, a scion of the Calder clan. He set himself to the developing of the resources of Cockenzie, Prestonpans, and neighbourhood. He wrought the coal of the district, and set up establishments for the manufacture of salt and pottery. He was about to add iron smelting to his other businesses when he was visited by that remarkable man Dr. John Roebuck. Dr. Roebuck's brain was teeming with all kinds of ingenious projects. The immediate cause of his Northern tour was to ascertain the practicability of establishing a foundry in Scotland. Having inspected various localities he at length fixed on a spot on the northern bank of the Carron as one entirely suitable. In that place, by bringing workmen from England, he established in 1760 the famous Carron Company. The company was incorporated by Royal Charter, and the original capital was £50,000 divided into 600 shares. Roebuck was a far more daring spirit than Cadell, but as respects their business habits and mechanical tastes there existed between the intellectual characters of the two men a striking similarity. Roebuck's schemes fairly

captured the Prestonpans potter and panner. By and by Cadell allowed Roebuck to go his own way, when he saw he was entering on adventures that had every assurance of success, but were entirely beyond the strength of his capital. Meanwhile, he entered along with him with zeal into the Carron project, and in the course of time it became an exceedingly valuable concern. The Carron Company is one of the Kilsyth heritors, and owns mineral fields on the borders of the parish of considerable extent. From the time of its incorporation until now, the Carron Company has enjoyed a period of uninterrupted prosperity. But Dr. Roebuck's rise and ruin, his connection with Cadell, and Watt and his engine, lie beyond the scope of my present design.

This William Cadell of Cockenzie, who was the original managing partner, and, along with Dr. Roebuck, the founder of the Carron Company, was married to Katharine, daughter of Archibald Inglis of Auchendinny in Mid-Lothian, Hereditary Usher of Scotland. Of this couple William Archibald Cadell, of Banton, was the oldest child. He was born at his father's residence, Carron Park, near Falkirk, on the 27th June, 1775. After receiving his education at the Edinburgh University, about 1798 he became a member of the Scottish bar. Being, however, not only possessed of the estate of Banton, but also of other ample private means, he never took up the active practice of his profession, but spent his life in carrying out scientific researches both at home and abroad. All his studies were of such a character as required a finely cultivated mind, and some of them such as required mathematical attainments of the very highest order. He has left behind him a great mass of notes and observations in various departments of life and philosophy. These MSS. are at present in the

possession of James John Cadell, of Carron Park, Larbert, and also of Banton. In his youth he was a great deal in society, but in his latter years he became somewhat of a scientific and literary recluse. His vivacious early life hardened into an impenetrable taciturnity. The most unlooked-for incidents he regarded with as much complacency as if they had been part of the normal routine. He was one of those present at the sale of Eldin's Collection of articles of *virtu*, in Picardy Place, Edinburgh, when the floor gave way beneath the weight of the company, and all were precipitated into the basement flat. Cadell was uninjured, and whilst others were striving to rescue the bruised and suffocating sufferers from the debris, he was hunting for his umbrella and catalogue! Having recovered them, and seeing as clearly as clouds of dust would allow that the sale was stopped for that day at least, he clambered over the wreckage and walked quietly homeward. In Queen Street he bowed to his cousin, Robert Cadell, the publisher, who was hurrying along, catalogue in hand. But he did not even inform him that there was no hurry. Robert Cadell's first intimation of the catastrophe was the crowd outside the door, and the announcement that his cousin, William Archibald, was certainly killed!

The same William Archibald, on stepping out of the canal boat one day on his way home to Carron Park, dropped his umbrella over the side, and in catching at it slipped and fell into the canal. The waters closed over him, and for a few anxious moments the passengers thought he had stuck in the mud below. But soon a hand appeared, and in it an umbrella firmly grasped. A head followed. Then came the quiet request, "Someone hold my umbrella," which someone did, and Mr. Cadell climbed on the bank, took back the umbrella,

and without a word or gesture, or the slightest trace of discomposure, walked off!

The acquirements of Cadell were of so ripe a character that they won him the friendship of that distinguished natural historian Sir Joseph Banks. Sir Joseph did much to raise the state of science in Britain. He was a member of the Royal Society, and for a period of years president of that body. Through his interest his friend was elected a member of that venerable corporation on the 28th June, 1810. He was also a fellow of the Geological Society, and a member of the now defunct Wernerian Society. To the transactions of the Royal Society of Edinburgh he contributed a paper on the Lines that divided each Semidiurnal Arc into six Equal Parts. In the "Annals of Philosophy," he wrote an account of the "Arithmetical Machine."

Cadell's title to remembrance rests on the two splendid volumes which he wrote, bearing the title, "A Journey in Carniola, Italy, and France." This handsome work was published by Archibald Constable & Co., in 1820. The work is dedicated to the Right Honourable Sir Joseph Banks, Bart, G.C.B., "in testimony of the author's great respect and esteem." 1817 and 1818 were the years in which his travels were accomplished. The works are finely illustrated, and a large number of the drawings are from his own pencil. They contain a vast variety of information relating to the language, geography, history, antiquities, natural history, science, painters and painting, sculptors and sculpture, architecture, agriculture, the mechanical arts and manufactures of the places he visited. Cadell's volumes will ever remain a monument of an observation that was at once strikingly minute and comprehensive. While the young man was on his tour, his father, immersed though he was in busi-

ness, still found time to write his son long and affectionate letters, full of all kinds of minute inquiries. His father was particularly anxious his son should learn particulars concerning the latest foreign methods of paper-making and working in metals. He kept continually before him the possibility of establishing a lucrative trade with the countries he visited. These letters reveal the cosmopolitan instincts of the father. They show him to have been an acute man of the world, and almost weakly solicitous for the welfare and prosperity of his son. It was under the constant rain and stimulus of these letters Cadell produced his magnificent work. Had Cadell's gift of style been equal to his powers of painstaking observation, his "travels" would certainly have eclipsed the fame of "Eothen," and "The Crescent and the Cross." As it is, they are wonderfully entertaining, and a storehouse of reliable and accurate information.

Cadell was a contributor to the 7th edition of the "Encyclopædia Britannica," under the signature "B. B." In the list of unsigned articles, he wrote the papers on "Cinnamon," "Copper," "Klinometer," and "Lamp." His supreme devotion to study rendered him somewhat indifferent to the usages of society, and, in his latter years, he was regarded by the vulgar and those who did not know him sufficiently, as "a character." He was a fairly accomplished linguist, and the most remarkable feat with which he is credited is that which he performed while travelling on the Continent during the war with France. He was taken prisoner. He saw his only hope of escape lay in his capability of passing himself off as a Frenchman. For a long period he maintained his disguise so perfectly that he was set at liberty. Cadell died unmarried, at Edinburgh, the 19th Feb., 1855.

Kelvinhead now forms part of the Banton estate, and is held by the present representative of the Cadell family. One hundred years ago, it was tenanted by the Bairds, whose names are so closely associated with the construction of the most important work in the neighbourhood of Kilsyth, the Great Canal joining the Forth and Clyde. No part of the canal proper is in the parish of Kilsyth, but it closely skirts its southern boundary, and, roughly speaking, follows the line of the Great Roman Wall. Sometimes it runs parallel to the wall, and sometimes it intersects it. But although no part of the canal is in the parish, it is still from the Kilsyth hills its water supply is obtained. In Kilsyth loch, an artificial reservoir, into which are drained a portion of the waters of the Garrel and the Banton burn, the canal company, at a trifling outlay for embankments, have provided themselves with water storage. The reservoir is a work which reflects the greatest credit on the skill and ingenuity of the engineers.

The idea of establishing a water communication between the Forth and Clyde is as old as the time of Charles II. It was not, however, till the time of Smeaton the work began to take practical shape. That celebrated engineer made a survey of the district, and estimated the cost of the construction of a 5 ft. canal at £80,000. The necessary Parliamentary sanction having been obtained, the work was begun in 1768, under Smeaton's superintendence. The first sod was cut by Sir Laurence Dundas on the 16th July. In the summer of 1775, the canal was completed as far as Stockingfield. By this time the capital and the £50,000 which the company had borrowed had both run done. The prospects were gloomy. The shares dropped to half their original price. When matters had



come to a standstill, the Government came to the rescue and advanced £50,000. It is said that this sum was the revenue which the Government derived from the forfeited estates. On this matter there seems to be some confusion, for the sale of the possessions of the Jacobites only brought the smallest return to the Government. Be this as it may, the sum was not a gift, but a loan, on which the company were to pay the ordinary dividend. In 1786 the cutting was resumed under Robert Whitworth, and on the 28th July, 1790. it was opened from sea to sea. The ceremony of opening was performed by pouring a hogshead of water from the Forth into the Clyde, in the presence of the magistrates of Glasgow and a vast concourse of people.

Hugh Baird, so intimately associated with Whitworth in the undertaking, was the son of Nicol Baird of Kelvinhead. Hugh was born at Westerton, in the parish of Bothkennar, on the 10th September, 1770. Nicol Baird was in the employment of the Canal Company in the year 1772. On the 11th November, 1779, he was appointed surveyor or inspector of the canal. During ten years of Nicol Baird's lifetime, his son Hugh assisted his father, who had been specially appointed to see to the construction of the canal through that difficult reach which intersected Dullatur Bog. Nicol Baird died in January, 1807. The son greatly profited by his father's training and practical knowledge. He was an authority on the construction of locks. The canal locks were all designed and formed by him, and at the time, they were looked upon as a great engineering feat. He filled the office of resident-engineer, which was created in 1812. He was present at the trial of Symington's paddle-wheeled vessel on the canal. The vessel was named the *Charlotte Dundas*, and was the first practical steamship in the

world. Her powers were tested in the Forth and Clyde Canal in 1803. When Hugh Baird saw how the surge raised by the paddles washed away the canal banks, he declared if Symington could only get something which would work after the manner of a fish's tail, and propel the vessel from behind, he would be certain of success. It would consequently seem as if on that occasion, so memorable in the annals of steam navigation, there existed in some nebulous, ill-defined form in the brain of Hugh Baird, an idea which, if he had been careful to follow out, might have established him as the inventor of the screw propeller.

The Union Canal was opened in 1822, and Mr. Baird was the engineer who superintended its construction. He had two sons and one daughter. The sons went to America, and one was an engineer and the other a farmer. Hugh Baird died at Kelvinhead on the 24th September, 1827. The firm who now carry on the Glasgow Great Canal Brewery and Maltings, are the lineal descendants of the Bairds of Kelvinhead.

## CHAPTER XXI

1843 and After—REV. HENRY DOUGLAS—His Amiability—  
“Rabbi Duncan”—Work at Saline and Alexandria—Douglas  
and M’Cheyne engaged to Sisters—Inducted to Kilsyth—Re-  
ception—William Henry—Douglas’s Personal Appearance—  
Delicate Health and Death—Rev. Alex. Hill—Preaching and  
Urbanity—A Distinguished Family—A. K. H. Boyd—Church  
Membership—Galloway Bequest—Translation to St. Andrews  
—Dr. Park—“In like manner I shall go”—St. Andrews  
Session Minute.

IN 1843 the Church in many places received a double blow. The resignation of ministers beloved and trusted was an injury in itself of a serious kind. On the other hand, it was often the case that the ministers called to fill the numerous vacancies were by no means possessed of the talents of those who had seceded. In the emergency, men of mediocre power were promoted to parishes which, otherwise, they never would have had the least chance of obtaining. Such appointments were, without doubt, greatly hurtful. But there was no one to blame. The Church had to work with such tools as she found at the crisis lying to her hand. In the circumstances, picking and choosing were out of the question, and so the vacant pulpits were replenished and the work went on. And it was attended with a success which far surpassed the most sanguine expectations of the Church’s best friends. The sowing in tears was succeeded by a reaping time of joy. From the ground the Church rose

rapidly to be a power and influence for good in the land she had never been before.

In Kilsyth the Church had only one of these sufferings to bear. Dr. Burns, but coldly welcomed at the first, had in the course of his ministry established himself in the respect and esteem of the parishioners. When he seceded, consequently a considerable number seceded with him. Although on the Sunday after his return from Edinburgh there were not a dozen worshippers who gathered in the parish church, there was still a much larger number that remained faithful. And these had no occasion to hang their heads because of any short-coming in his successor. Than Henry Douglas a better appointment could hardly have been made. He was a man of singular loving-kindness, of gentle and urbane manners, and of agreeable and friendly disposition. He was deeply read in Scripture, a man full of the Holy Ghost, and a minister who knew nothing amongst his parishioners saving Jesus Christ and Him crucified. He fed the flock with the finest of the wheat. Certainly he led them by the still waters. I have looked over all his sermons, and not one have I found dealing with the prevailing controversies, or openly expressed malice of the times and circumstances amidst which his lot had been cast. He received from many in the parish indignities and insults, but he walked straight onward in the footsteps of his Master. He did not return railing for railing, and being reviled he reviled not again. And the result of his beautiful patience and tenderness is a memory that is sacred, a name that is fragrant like an ointment poured out, and a lingering regret in the place of his ministry that as a faithful ambassador of Christ he was neither honoured nor appreciated as he ought to have been. In the place where he worked as

a probationer, and in the first parish to which he was appointed he was honoured in his life; in the parish of Kilsyth, however, the esteem that has been extended to him has been entirely of a posthumous character. It is only on looking back, the people of Kilsyth recognise his moral dignity and spiritual elevation.

The father of Henry Douglas was the Rev. James Douglas, minister of Stewarton. Mr. Douglas was ordained to Stewarton on the last Thursday of May, 1793, and he was married to a lady named Annabella Todd on the 15th January, 1795. He had a family of seven sons and six daughters; amongst the latter were twins. Janet Douglas, the fourth child, was born 11th Feb., 1802. Her first husband was Dr. John Torrance, surgeon, Kilmarnock. Her second husband was the well-known peripatetic philosopher and colloquialist, the Rev. Dr. ("Rabbi") Duncan, to whom she was married in 1840. To the professor she bore one daughter, named Maria Dorothea, after the Empress of Austria. She received her name at the request of the empress. The Rev. James Douglas died at Stewarton on the 11th April, 1826. His widow died at the manse of Kilsyth on the 19th July, 1847, aged seventy-three years, and was buried at Stewarton.

Henry Douglas was the fourth son of the family, and was born at Stewarton, 30th August, 1811. Through his mother he was related to the Wallaces of Ayrshire. Having completed his course at the University of Glasgow, he was appointed parochial assistant in Saline parish. The young man at once gave evidence of his fitness for the profession he had chosen. The ladies presented him with a magnificent chronometer in appreciation of "his unwearied zeal and ability in the discharge of his duties." On the 22nd April, 1841, he

was ordained to the charge of Alexandria. There he was even more appreciated than he had been in Saline, and as a preacher he became so widely and favourably known, that when the secession took place he was very much sought after. At Alexandria, he was joined by his mother and Annie Arnot, the old nurse of the family. The latter, as she had attended him at the beginning of his life, was also to be with him at the end. Henry Douglas never married. He and the Rev. Robert Murray M'Cheyne were engaged to two sisters, the Misses M——, daughters of a respectable west-county family. The lady to whom Mr. Douglas was to be married fell a prey to consumption, and died at Madeira. To this disease, Mr. Douglas and Mr. M'Cheyne also succumbed. When it became known that their minister had accepted a call to Kilsyth, the people of Alexandria were possessed of a feeling of universal regret. They confessed they had been richly benefited by his ministry, and they highly approved of his conduct during the time of the Patronage conflict. He preached his last sermon in Alexandria Church on the 24th September, 1843.

On the Thursday following, Henry Douglas was inducted minister of Kilsyth. Principal M'Farlane conducted the service. On the succeeding Sunday, the 1st October, 1843, he was introduced by the Rev. Mr. Dun of Cardross, and at the second diet of worship he preached his introductory sermon. His text was 2 Cor. x. 4, "For the weapons of our warfare are not carnal but mighty through God to the putting down of strongholds." The sermon was of a weighty character, and both it and the manner of the preacher—not demonstrative, but full of quiet earnestness—had in them a promise of blessing for the future. In March, 1844,

when he dispensed his first sacrament, there communicated 210. In the July of the same year, 237. At the July sacrament of 1846, there communicated 246, and in the July of the following year, 239. The former session-clerk having seceded, refused to deliver over the church records and plate. The session, which consisted of the Very Rev. Dr. Smith, the present minister of Cathcart, and two elders, by the advice of the presbytery were on the point of taking strong measures before the Civil Court, when, the books and vessels having been restored, further proceedings were rendered unnecessary. This was exceedingly fortunate for the new minister, as it freed him from all legal entanglements, and allowed him at once to proceed with his proper pastoral and spiritual work. He paid no attention to the divisions that existed, and seems to have regarded it as his duty to visit the body of the parishioners. By a large portion he was kindly welcomed; by a few, he was not. The field was unpromising at the first. He was not, however, many months settled when he began to see the work of the Lord prospering in his hands.

Mr. Douglas extended the session—a work in Kilsyth and the West often attended with considerable difficulty. On the 12th Jan., 1847, he opened a parish library. The session did not now order families to quit the parish, but they still educated a large number of poor children free of expense, and they took pains to see that every child which received this privilege was regular in attendance at public worship. Evidences are not wanting that the wages of a collier was four shillings a day, and of a weaver a very little more per week. In the case of a birth of triplets the session allowed 3s. 6d. a week for the nursing of one of the children. William Henry was appointed church officer in 1847. He occupied that

position for over forty years, and during that long period he was only twice off duty!

In personal appearance the Rev. Henry Douglas was tall and slight and fair. He had an intellectual appearance, and there hung about him an air of refinement, both in look and manner. Some time after his induction, his health began to fail. When riding one winter day to Kirkintilloch to preach, he caught a severe cold. His illness began with clerical sore throat. That he might throw off his disagreeable symptoms, he passed the dead of the Scottish winters in Spain and elsewhere. In 1847, he went to the West Indies. Whilst in Jamaica, on a visit to his brothers, he rallied in health so much that he was able to preach in the Scotch church at Kingston. He was offered the charge of the church, and was tempted to accept it. The illness of his mother, however, hurried him home. After he had laid her to rest, he felt his own days were numbered. When he was struck down for the last time, he wrote to a near friend:—"All my hope and contemplation in death is derived from that glorious Gospel which I have endeavoured, however weakly and imperfectly, to declare to you; so that if I was spared, I would have no new gospel but much added experience of the preciousness of Christ as all my salvation and all my desire." His sister, Mrs. Duncan, was with him at the last, and to her he spoke these his last words:—"For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." It was a beautiful departure, full of Christian peace and trust. He preached his last sermon in Kilsyth Church on the 1st April, 1849. The text was Heb. vi. 18: "That by two immutable things in which it was impossible for God to lie, we might have a strong consolation, who have fled



for refuge to lay hold upon the hope set before us." He died on the 15th June, 1849. His garden was his only recreation, and many of his flowers were in richest bloom.

Alexander Hill was a very different man from Henry Douglas, but their differences fitted him all the better for carrying on that work which his predecessor did so well. The nature of Douglas was the more spiritual, that of Hill the more warm and kindly. Hill mingled amongst his parishioners after a manner Douglas never did and could never do. He came nearer and closer to them. To Douglas, Kilsyth was the terminus of his ecclesiastical career, to Hill it was the starting point. But he should never have gone, and left to his better judgment he never would. He was happy in Kilsyth, he with his parishioners and his parishioners with him. It was his first place, his first parish. He came young and untried, but he at once gave evidence of the possession of those gifts and graces which the circumstances most required. He had a fine presence, and a full-toned mellifluous voice, which remained with him to the last. The voice was a family possession, and recalled with marvellous distinctness the utterance of his distinguished father, and still more distinguished grandfather. His leanings were evangelical. But his sermons were neither so high nor so low, neither so broad nor so narrow, as to set the mind of the worshipper off at a tangent thinking of the preacher's *school*. They were of a type that had been enormously powerful in its day, but then beginning to wear out of date. In his devotional service he was most like himself. You could go along with him without difficulty. You felt he was taking your burden of sin and laying it where it ought to be laid. In prayer it was as if he held your hand in his, and was leading the

reluctant penitent back to the Father. And in all his nature there was not a trace of the Pharisee. Not a feather of the plumage had been pencilled. It was a pleasure to be in the presence of a nature so hearty, so unaffected, so open, so wholly unselfish. Men felt they could be—what they could very seldom be with clergymen—at home with him. He could rejoice with the joyful, and weep with the sorrowful, and in neither was there taint of insincerity. It was there his power lay. He got at men's sympathies. The rich and poor alike owned his influence. At a meeting of old people ten days before he died, when he saw an old blind fishwife sitting in an out-of-the-way corner, he went to her and said—"Kitty, you won't hear so far down, you must come up a bit." Kitty replied—"Oh, Mr. Hill, I am so blind, I could not find my way." "Come with me, take my arm Kate," said the minister, and drawing one of her withered hands in his, he took her and seated her at the top of the table. There was a coming and going, and the incident attracted little attention, but one who saw it correctly observed—"Look at Mr. Hill, he is as happy with Kitty on his arm as if she had been the Queen." He knew nothing of those poor, false assumptions of condescension practised—and never without detection—for the purpose of getting round people. His actions were spontaneous. The true minister. The true gentleman.

When the young minister came to Kilsyth he bore with him an honourable name. He was of those Hills who had been influential in the Church for generations. He was the son of Dr. Alexander Hill, first minister of Dailly, and then Professor of Systematic Theology in the University of Glasgow. He was the grandson of Dr. George Hill, who was a graduate when he was fifteen,

and a Professor of Greek in St. Leonard's College when he was twenty-two, who afterwards became minister of St. Andrews, and Principal and Primarius Professor in St. Mary's College, St. Andrews, and the fame of whose "Lectures in Divinity" is still in all the Churches both of Great Britain and America. And there was what some will hold to be a more honourable connection still. He was a direct descendant of the masterful Principal Carstares, who had saved the Church, as has been noticed, in an eventful crisis of her history. If the Kilsyth parishioners felt proud of their young pastor, had they not good reason?

Alexander Hill was a student of the University of Glasgow. As a young man, he was buoyant and hopeful, and held in good regard by all his companions. One of his college friends was A. K. H. Boyd, who was two years behind him in his university course. On the Sunday after he was licensed, the 7th January, 1849, he preached twice; in the forenoon, in the Barony, when a large number of his fellow-students gathered, interested, to witness the starting of their friend in professional life; in the afternoon, in the Tron Church, when his future colleague was again with him, as might have been expected, seeing the Tron was then his father's parish. The afternoon subject was "The hope that maketh not ashamed." To most young men, the first service is much of a trial, and somewhat of a strain, on the nervous sensibilities. The young man, however, acquitted himself more than creditably. He conducted the services after a manner which justified prognostications of a bright future.

Mr. Hill's probationary period was of the shortest. Before the year was out, he was the minister elect of Kilsyth. The people had their choice, and they chose

him. The day of his ordination was the 20th December. It was a beautiful winter day; overhead the sky was clear, and underfoot the ground was hard-bound with frost. As Mr. Hill and his friend, Mr. Boyd, who was again with him, were walking through the village in the evening, after the solemn services of the ordination were over, they witnessed one of those magnificent sunsets which come to the parish with the winter solstice. In Kilsyth, the winter sunsets are far more glorious spectacles than those of the summer. Looking back upon that evening, Dr. Boyd says, "The sky was red, and, as the great sombre disc of the sun went down, we saw against it the handsome square tower of that pretty church which was now his own." And so the two young men parted to see little of each other till a regardless fate yoked them together as fellow-workers in the same field.

The work of the parish prospered in Mr. Hill's hands. The church attendances became as large as they had ever been. In the winter of 1852, 331 communicants sat down at the tables. This number implies a membership nearly double, for, in Kilsyth, the numbers communicating are now, and have always been, small in proportion to the number of members in connection with the church. But this was not the full strength of the church, for, in the October of that year, when Mr. Hill dispensed the sacrament at Banton, there were 84 members belonging to that district who partook of the communion. In the June of 1860, Mr. Hill broke the bread of life amongst the people of Kilsyth for the last time, and on that occasion 302 communicated. It was during the incumbency of Mr. Hill, and on the 22nd Dec., 1854, the kirk session, after full consideration, fixed the third Sunday of June, and the third Sunday of November, as

the dates of the six-monthly communions, and these dates have remained unchanged until now. A set of new communion tokens was struck in 1852, and these remained in use till the incumbency of the Rev. R. Hope Brown, when cards were issued as being found more serviceable. Happy is the church that has no history. With the exception of one little thing—a difference with a member of session which necessitated presbyterial action—the time of his ministry in Kilsyth was spent in great comfort. Of course he had his domestic trials and sorrows—for eleven years is a large period in the life of a clergyman. Too soon was Jane Horn, his first wife, taken from him. The oldest daughter became the wife of Dr. W. W. Tulloch, of Maxwell Church, Glasgow. In Nov., 1859, he married, a second time, Jane Reid. There was an addition made to the manse. Scanty are the opportunities which parishioners get of doing their minister a favour. The only opportunity the farmers had was the yearly ploughing of the glebe. It was a notable day, and the turn-out of ploughs was wholly out of proportion to the work to be done. Such things are not trifling; properly considered, they are “significant of much.” In Mr. Hill’s time, the town drummer appears only to have earned two shillings a week, and the cotton weavers from eight to nine shillings. The Galloway bequest also dates from his time. The first notice of it in the session books is at a meeting held on the 17th Oct., 1854. It was left by Mrs. Captain Galloway, whose husband had been born in the parish. The whole fund only amounted to £83 3s. 11d. The interest was to be devoted to the “poor and needy of Kilsyth parish in such proportion as said minister and elders for the time may judge proper.”

The last meeting of kirk session of which Mr. Hill

acted as moderator was held on the 17th September, 1860. To remove from the parish of Kilsyth to the second charge of the parish of St. Andrews was to go not one, but several steps down. He took these steps down for three reasons. First, because he was urgently and repeatedly asked to accept the position. Secondly, because promises were made that he would be no pecuniary loser. And thirdly, because no hope could be held out to him of the first charge unless he took the second. The one was the portal to the other. It is not with the collegiate charge of St. Andrews as it is with so many other collegiate charges. The one is not nearly so valuable as the other. The second is related to the first as the chapel to the cathedral. Thinking of the circumstances, Mr. Hill hung back. Eventually he yielded to the urgency of the solicitation and went. Mr. Hill addressed himself to his work with all his heart. He was on the friendliest footing with Dr. Park, his colleague; agencies were started which had never existed before, and, so far, all went well. There were promises, however, which had not been kept, and when at Dr. Park's death the first charge had to be filled up, the committee appointed the present incumbent. Mr. Hill was passed over, his claims were disregarded. It was a heavy blow, and he never recovered from it. He felt he did not deserve the treatment that had been measured out to him; he knew he had good reason to expect other courses, and it broke him down. If he could have been persuaded to exercise the influence at his back it would have been different, but he would not; and so the matter ended as it did. Without either a murmur or an angry word, Mr. Hill went on his way; but often he turned his thoughts back to Kilsyth, to the happy times he had spent there, and to a people who knew how to

be kind. Dr. Park and Mr. Hill were sitting together at a Choral Union concert when the former was taken suddenly ill. Mr. Hill went home with him, and stayed with him till midnight, when he passed away. It was heart disease. When Mr. Hill returned to his own house, he said, "When the town wakes up there will be sorrow in St. Andrews. Ah! well, in like manner I shall go, I feel it here," and he laid his hand on his heart. And so it was. Equally sudden was the call; and equally great the sorrow. Eleven years in Kilsyth, fourteen years in St. Andrews, that was the length of his ministry.

On the 11th January, 1875, the St. Andrews Session passed the following minute:—

"The Kirk Session having this day met, it was moved, seconded, and unanimously resolved, to enter upon their minutes their deep regret on account of the loss they have sustained through the sudden death of the Reverend Alexander Hill, Minister of the Second Charge of this Parish, whose kindly and genial manner to all classes of the Parishioners, and whose sound and faithful preaching of the Gospel of Christ, combined with diligence in pastoral duty, and the care of the sick, the aged, and the young, gained for him the regard and esteem of the community.

(Signed) A. K. H. BOYD, D.D., Moderator."

## CHAPTER XXII.

THE METHODISTS—Succession of Preachers—New Church—The CONGREGATIONALISTS—Clerical Succession—The ROMAN CATHOLIC CHURCH—Canon Murphy—REV. ALEX. SPEIRS—Lochwinnoch—Dr. Watson, Dundee—Dr. Graham, Kilbarchan—The Gorbals—“A Congregation without a Church”—Inducted to Kilsyth—Personal Appearance—REV. ROBERT HOPE BROWN—Author of “Life of Allan Cunningham”—Ordained to St. Andrew’s Parish, Dundee—Inducted to Kilsyth—“He did it unto me”—PROFESSOR JEFFRAY—Appointed to Anatomy Chair—Rev. R. H. Stevenson, D.D.—Rob Roy—Pulpit Power—Overwork—Moderator—Dr. Archibald Scott.

THE Relief Church, now the United Presbyterian Church, and the Free Church were direct offshoots from the parish church. These two denominations are representatives of two great crises in the history of the Church of Scotland. The other churches in the town of Kilsyth are the Methodist, the Congregational, and the Roman Catholic. These, again, have no connection with the National Church, but have histories that are peculiar to themselves.

A Methodist congregation was first formed in Kilsyth by a few brethren who gathered together for worship in the Old Market Street Hall. In 1847, they erected a chapel at the end of Church Street on the site now occupied by their present building. The church was small and dingy, and for a time it seemed as if the life of the little struggling congregation would come to an end. At



first it was incorporated with Airdrie Circuit. In 1869, however, it was joined to the Wallacetown district. A minister from these places visited the congregation every two or three weeks. Kilsyth, however, having always had a large number of laymen who could conduct public Christian services with propriety, to these the ministry of the chapel was chiefly left. Methodism has never taken any real grip of the Scottish people; but when, in 1871, Kilsyth received a regular ministry and was united to a circuit of which Kirkintilloch and Cumbernauld were parts, better days seemed in store for the little community. The Rev. Samuel Millett was the first minister appointed to the charge. His successors were, Rev. George Hack, 1872-74; Rev. T. A. Seed, 1875-77; Rev. George Parker, 1878-79; Rev. Thomas Lawson, 1880-82; Rev. William S. Tomlinson, 1883-84; Rev. William Milligan, 1885-86; Rev. William Earl, 1887-89; Rev. William Talbot. Mr. Lawson had spent a large part of his life in the West Indies and had seen much of the world. During his kindly and genial ministry the Methodist Church reached the height of its prosperity. Since he left there has been a gradual decline. It was during the ministry of the Rev. William Tomlinson the old chapel was destroyed and the new chapel built. The foundation stone was laid by Sir James King, afterwards Lord Provost of Glasgow. The Rev. William Earl was elected a member of the Burgh School Board. The present minister is the Rev. William Johnston.

Our Scottish Presbyterianism is often ludicrously "splitty." The Congregational Church was the result of a division in the Relief Church, on the occasion of the election of the Rev. Robert Anderson, assistant and successor to his father. The malcontents, having wished to start another Relief Church, they were discouraged by

the presbytery of the denomination. In the circumstances they built their present chapel and connected themselves with Scottish Congregationalism. The first pastor was the Rev. J. A. Anderson, ordained in 1858. He died after a brief but promising career. His successor was the Rev. J. C. Jago, ordained in March, 1865, who also died, after a short pastorate, in September, 1869. The third minister was the Rev. David Gardner, ordained January, 1870, who was translated to Parkhead Congregational Church, Glasgow, in the spring of 1873. The fourth minister was the Rev. George Rutherford. He was ordained to the charge, August, 1873. He was a man of extraordinary pastoral activity. All his attempts, however, to build up his congregation having failed, he resigned June, 1885. Mr. Rutherford went to Australia, where he died. Mr. Rutherford was succeeded by the Rev. J. C. Hodge. He was translated to Kilsyth from Kirkwall, and inducted November, 1885. Mr. Noble, the present minister, was inducted this year.

The working of the coal and ironstone mines having caused a great demand for labour about the middle of this century, there began to flock into the parish and neighbourhood large numbers of Irish. In 1862, the numbers were so considerable that Father Gillan of Campsie instituted a Roman Catholic Mission in Arnot's Hall, Charles Street. The influx of Irish continuing to increase with the development of the staple trade of the parish, a chapel and parsonage were built at a cost of £2000. The chapel was opened for public worship on St. Patrick's Day, 1867. Since that time there has been a succession of five priests. The first was the Rev. John Galvin, from Bathgate. The second, the Rev. Mr. Breck, from Jedburgh. The third, the Rev. Canon John Murphy, from Dundee. The fourth, the Rev. John Lee,

from Lasswade. The fifth, and present incumbent, is the Rev. Francis James Turner. The ministry of Canon Murphy has been the longest and most faithful. The Catholic population of the parish and immediate district beyond its boundaries is about 1500, and amongst these for seventeen years he worked with great assiduity. His influence increased with the length of his incumbency, and when he was translated to West Calder he received from the people of the parish and district a valuable testimonial. With the exception of the Rev. F. J. Turner, all the other priests have been Irishmen.

Now and again—and it is pleasant to note that the intervals are continually growing longer and longer—there are unseemly exhibitions of ecclesiastical rancour. Upon the whole, however, in a limited field the churches work with as little attrition as will be found in any other similarly constituted parish in Scotland. There are growing manifestations of a kindlier interest in each other's prosperity, and of that love to the brethren which is the witness that the believer has passed from death unto life.

To return to the parochial ministerial succession. The Rev. Alexander Speirs, who succeeded the Rev. Alexander Hill, was a native of Lochwinnoch in Renfrewshire. He was one of a goodly number of students of mark who found their way from the parish school of that village to the university, and who took good positions in the ministry of the Church of Scotland, as well as in other walks of life. The late Dr. Archibald Watson, at one time minister of St. Matthew's parish, Glasgow, and finally of the East Church, Dundee, who, the year before he died—1880—was raised to the Moderatorship of the General Assembly, was a native of this little country village. Dr. Robert Graham, who has

since 1847 been minister of the parish of Kilbarchan, in Renfrewshire, a distinguished student and preacher, is also a native. Others might be mentioned, but these are sufficient to illustrate the intimate connection which subsisted in these past days between the university and the old parish school.

Mr. Speirs was born in 1826, and was one of a numerous family. Two of his brothers rose to some eminence. One became a lawyer, and the other a medical practitioner. Alexander, after leaving school, entered the University of Glasgow in 1846. He secured both in Arts and Divinity, the character of a painstaking and fairly successful student. He received licence from the Presbytery of Glasgow in 1853. Shortly afterwards he was appointed assistant to the late Dr. Barr, of St. Enoch's, Glasgow, The parish of Gorbals having become vacant, and the right of appointment having fallen into the hands of the presbytery, that court, along with the concurrence of the people, issued a presentation to the parish in favour of Mr. Speirs, and he was ordained minister of Gorbals, August, 1854.

Mr. Speirs, if he had been an ordinary minister, would have thought twice before accepting the presentation. But he was a strong, resolute man, never daunted by difficulties, never cowed by men. The position of things was extraordinary. The church, in consequence of some legal technicalities, had, during the incumbency of his predecessor, been sold. The Gorbals consequently presented a unique spectacle—it was a parish without a church. The work was carried on in temporary premises. The circumstances roused all the ardour of Mr. Speirs' nature. With the most manful resolution he cast himself into the breach. He was not wholly successful. He did not succeed in recovering the buildings, but he

did what was better, he threw life into a dispirited people, he rallied the scattered members of the congregation, and gathered into the church a goodly number of parishioners. If the Gorbals is now one of the most flourishing of Glasgow churches it is not a little owing to the endeavours of Mr. Speirs.

Whilst Mr. Speirs was engaged in these arduous labours, in 1861, he was sent by the Presbytery of Glasgow to supply the pulpit of Kilsyth, which had now become vacant, upon a Sunday for which the presbytery were responsible. Although Mr. Speirs merely appeared for the purpose of discharging the official duty that was laid upon him, the parishioners of Kilsyth were so satisfied with the services that they at once moved the Crown to issue a presentation in his favour. The settlement was of the most harmonious character. In Kilsyth he remained till his death, in 1870. He was thus cut down in the very midst of his years and in the manhood of his age.

Mr. Speirs was of medium height, broad shouldered, stoutly built, and of a sallow complexion. His disposition was open and frank. His temperament ardent and impulsive. His voice was powerful but unrefined. He was full of force. His preaching was trenchant, powerful, epigrammatic. His expositions of Scripture passages linger in the minds of the people. He often used great plainness of speech. His literary culture and knowledge of poetry were both considerable. His discourses were of varied excellence. When he prepared carefully, however, and discarded the manuscript, he always made a great impression. So masculine and masterful, he was coming rapidly to be a power in the parish when the parishioners were called to mourn his untimely end, for most truly could it be said of him, "his sun had gone down while it was yet day."

After the death of Mr. Speirs, a leet of clergymen preached before the congregation. When the vote came to be taken it was found that the Rev. Robert Hope Brown had the majority, and he was consequently, in 1871, inducted minister of the parish. Mr. Hope Brown was born on the 19th January, 1842, at Kirkhill of Craigie, Ayrshire, that farm being at the time tenanted by his father. He was the youngest of a large family. He received his elementary education at the parish school of Craigie. He was afterwards removed to the parish school of Kirkmahoe, Dumfries, of which parish his brother-in-law, the Rev. David Hogg, author of the "Life of Allan Cunningham," and the "Life and Times of the Rev. John Wightman, D.D.," was the minister. After completing his secondary education by a two years' attendance at Dumfries Academy, he entered Glasgow University, in the session 1856-7. After a four years' course in Arts, and a course in Divinity of equal length, he was licensed, May, 1864, a preacher of the Gospel, by the Presbytery of Dumfries. Very soon after Mr. Hope Brown was appointed assistant to the Rev. Peter Chalmers, D.D., minister of the first charge of the Abbey parish, Dunfermline. Having served in this capacity for fully two years, he was elected assistant and successor to the Rev. Richard Logan of St. Andrew's Church, Dundee. In that sphere he proved himself a most acceptable minister, and laboured with much diligence and success. During his incumbency he married Miss Duncanson, of Dunfermline, by whom he is survived.

The people of Kilsyth having heard good accounts of his zeal, and being satisfied with his pulpit appearances, preferred him to others, who have since risen to the highest places in the Church, and gave him a very cordial welcome. Having received an accident while riding, he

retired from the parish in the fall of 1880, and died at Dunfermline on the 10th October, 1884. The number of his years was 42. During his incumbency the mineral in the glebe and under the church and graveyard was disposed of to W. Baird & Co. The sum received for the first was funded for the advantage of the benefice, but the sums obtained for the church and graveyard minerals were appropriated by the heritors. Mr. Hope Brown took a lively interest in the volunteer movement, and whilst at college was a member of the University Corps. Never robust, his closing years were a struggle with ill-health. As it had been with Douglas and Speirs, so was it with him; this cause prevented him doing what would have been his best in the service of the parish. He will always be held in good remembrance for his kindness of heart, and his labours of love. Many of the poor still survive who can say of him, "Yea he did it, he did it unto me."

Amongst the natives of Kilsyth, who have done it credit and risen to distinction, Dr. James Jeffray, Professor of Anatomy in the University of Glasgow, is deserving of honourable mention. He left no works on medical science behind him. His fame rests on his varied medical attainments and his singular power of luminous exposition. He was a handsome man, and his attractive conversation and address made him for a long period of years one of the most popular of the Glasgow professors. He was born in Kilsyth in 1763. His father was John Jeffray, a merchant in Kilsyth, and his mother was Agnes Buchanan. Her father, John Buchanan, was one of the original feuars from James, Viscount Kilsyth. The feu charter was dated 1669, and is still in the hands of the family. James Jeffray was educated at Glasgow University. It would appear that

whilst at college he had himself to provide the means necessary for prosecuting his studies, for he was first tutor in the family of a Mr. Brisbane, and then in the family of Sir John Maxwell of Pollok, with whom he travelled on the Continent. In his young years he was a dramatic enthusiast, and formed one of an amateur class for the study and representation of plays. They met in a room of the Old Bishop's Castle near the cathedral, where they received instruction from a professional player. To the end of his life he retained a lively interest in high-class acting. It was said that it was his Continental travels and love of the histrionic art which gave that polish to his manners and lucidity to his expositions which made him to be so much sought after as a man and a professor. After he got his diploma he settled in Paisley. Being of a robust constitution he was able to ride into Glasgow nearly every day. Dr. Jeffray, in 1792, was appointed assistant to Dr. Hamilton, the father of the famous Sir William Hamilton, Professor of Logic in Edinburgh University. At Dr. Hamilton's death he was appointed Professor of Anatomy and Botany. Some time afterwards he had to teach surgery in addition to the subjects he already taught. At the first the medical classes were small, but after a time the numbers greatly increased. This increase was owing to the great demand for medical men, occasioned by the Napoleonic wars. The work getting wholly beyond his ability to cope with it, Dr. Burns was appointed Professor of Surgery, and Sir William Hooker Professor of Botany. For many years Dr. Jeffray had crowded classes, and an enviable reputation as an anatomical professor. He possessed a considerable amount of literary culture, and was a pronounced Tory. He was strongly opposed to the Reform Bill of 1832. His first wife was Mary Bris-



bane. To that lady he was married in 1800, and by her he had one daughter, who became the wife of John Ayton of Inchdairny, Fifeshire. To his second wife he was married in September, 1809. He died in the spring of the year 1848, at the advanced age of 85 years.

The name of the Very Rev. Robert Horne Stevenson may very well follow in this chapter that of Professor Jeffray. Like Dr. Jeffray, Dr. Stevenson has left behind him no literary works, but like him also he was held in good esteem amongst the members of the profession to which he belonged, and attained to the enjoyment of the highest honours which it was in their power to bestow. He was a descendant of that John Stevenson of Gartclash, near Kirkintilloch, who organised a body of farmers and accompanied the Kilsyth outpost to the battle of Sheriffmuir, "to watch Rob Roy," who was expected to take advantage of the unprotected state of the district, and make a plundering raid on the valley of the Kelvin. Things often turn out curiously; the Highland reiver drew his men apart from the engagement, but Stevenson allowed himself to be sucked into the vortex of the battle, and was killed. Robert Horne Stevenson was born 27th October, 1812, and was educated at the parish school of Campsie and the universities of Glasgow and Edinburgh. In him there was the sound mind in the sound body. He was equally distinguished as a student and athlete. To the last he had a fine presence, and the progress of the years only added dignity to his carriage. People thought him gruff, and somewhat harsh in his manner, and censorious in his judgments, but those who came into intimate contact with him knew that these things were not so. His father, John Stevenson, was tenant of Netherinch from 1832 to 1853. His mother, Margaret Horne, was the daughter of the

good man of Braes o' Yetts. Robert was the second son of the family. In 1840, he was appointed assistant and successor at Crieff. Having cultivated, with good effect, the power of extempore preaching, his primary pulpit attempts were greatly appreciated, and he filled the church "to the top of the pulpit stairs." In the Church courts his power of ready reply, and the clearness of his speaking brought him into considerable notice. He was a strong and consistent defender of the Constitutional Party during the non-intrusion controversy, and it is quite possible, in the enthusiasm of his youth, he may have said more than was prudent, for when he was licensed by the Presbytery of Auchterarder, one of the members urged against him his ardent politics. When '43 came, as may well be supposed, the young minister was in great demand. Within the space of a fortnight he had the offer of eighteen vacant parishes. He accepted St. George's, Edinburgh. Throwing himself heart and soul into the building up of the Church, he made too heavy a pull on his constitution, robust though it was. The breakdown of his health was of such a serious kind that it never was wholly repaired. He was compelled to take things more quietly. But the energy of his best days was not forgotten, and, in 1871, he was appointed by the Church moderator of the General Assembly. Next year, Edinburgh made him a D.D. When, in 1879, he resigned his charge, strange to say he was succeeded by Dr. Archibald Scott, whose uncle, Malcolm Scott, succeeded John Stevenson in the farm of Netherinch. Mr. Scott farmed Netherinch from 1854 to 1873. There can be no doubt whatsoever that this pleasant farm in Kelvin valley will yet be closely associated, not with the name of *one*, but of *two* moderators. When Dr. Stevenson retired from St.

George's, he gave several committees the advantage of his mature counsel. He took particular interest in the work of the Scottish Bible Board, technically called Her Majesty's Printers for Scotland. He was also one of the Edinburgh Ecclesiastical Commissioners. He married a great-grand-daughter of the first William Cadell of Banton, one of the founders of the Carron Company, and daughter of Robert Cadell of Ratho, the friend of Sir Walter Scott, and publisher of his works. Dr. Stevenson died on the 15th November, 1886.

## CHAPTER XXIII.

POPULATION—At Revolution—In 1794—In 1891—The Heritors—The Police Burgh—Magistracy—Parochial Board—Educational—Patrick Bequest—John Kennedy—Review of Prices and Wages—Benefit Societies—The Savings Bank—Recreation Clubs—Mineralogy—Natural History—From the Church Tower—An ancient River-bed—The Roman Wall—Revived Interest—An Old British Fort—Derivation of Kilsyth, Kelvin, Banton—A Fingalian Tradition—Making of Kelvin—"Line upon Line."

THE population of Kilsyth during the Reformation period and the time of the Livingstons cannot be accurately stated. At the Revolution, however, the population numbered 1200. From that time onwards, there has been a steady increase. In 1790, when an exact census was taken, the parish contained 2450 souls. In the previous forty years the increase had been 1100. In 1790, there were 408 houses and 509 families. On an average there were barely three children to each family. Between 1608 and 1794, twins had been born in the parish twice every three years. At the latter date there were 2000 in connection with the Church of Scotland, 477 connected with the Relief and Secession Churches, 9 Cameronians, and 1 Glassite.

In 1891 the parish contains 1490 separate families. Of these 1235 are in the burgh and 255 in the landward portion of the parish. The number of inhabited houses is 1472, 1217 being in the burgh, and 255 in the land-

ward. The uninhabited houses are 24, 11 in the burgh, 13 in the landward. The number of new houses in process of erection is 9, all in the burgh. Since the taking of the census, William Baird & Co. have built a little village at Chapel Green. The number of windowed rooms is 3151—2376 in the burgh, and 775 in the landward. The number of males is 3859—3155 being in the burgh, and 704 in the landward. The number of females is 3556—2909 in the burgh, and 647 in the landward. The total population is 7415. Of these the burgh contains 6064, and the landward 1351.

Along with the kirk session, the heritors are the oldest corporate body in the parish. In a number of matters the heritors and session have acted conjointly, and it is expedient they should do so. The teinds are exhausted, and a considerable portion of them have not yet been made redeemable. The last decret of modification and locality is dated 8th March, 1878. The present heritors are Sir Archibald Edmonstone, James John Cadell, the Duke of Montrose, the Carron Company, Messrs. Brown and Frew, William Bow, trustees of Joseph Wilson, trustees of John Wilson, Mrs. Mary Bow, James Graham, Daniel Ferguson, James Lennie, Andrew Waters, Walter Duncan, W. Motherwell, Peter Lennox, trustees of John Christie. Meetings are held once a year, but Sir Archibald Edmonstone being the chief heritor, the whole business has usually been left in the hands of his representative. Ruthven Angus, the last parish teacher, is heritors' clerk. The real rent valuation of the landward district is £24,463 17s. 10d.; of the burgh, £12,259. It is of much disadvantage to the parish that the chief heritor and the majority of the others are all non-resident.

About fifteen years ago the people of the town took

advantage of the Lindsay Act, and received constitution as a police burgh. Probably no village in Scotland has been so greatly benefited by the operation of this act. The streets and general appearance of the town have been vastly improved. The outlay has been considerable, but the advantage has been more than commensurate. The town council consists of the provost or chief magistrate, two bailies, and six commissioners. Since the adoption of the Act, the following gentlemen have been the provosts in succession:—William Whyte, John Glen (twice), David Frew, William Dobbie, Smith Anderson, and Robert Hamilton. William Stevenson was the first town-clerk. He resigned in November, 1881, when he was succeeded by R. M. Lennox. In addition to their ordinary duties they have charge of the water and gas works. At a very early period, and for many years, the water supply was drawn from wells, but it was of so precarious a character that the people elected two water-bailies to see that the springs were kept in proper order. The parish returns three representatives having seats in the county council, and the Parochial Board one to the district committee. Sir Archibald Edmonstone represents the landward, Robert Hamilton and David Frew the burgh, and William M'Kinlay the Parochial Board. The management of the poor is in the hands of the Parochial Board. Till the formation of this board, this duty was discharged by the Parish Kirk Session. In 1721, the session collected for the poor £28 8s. 4d., and expended £25 6s. 8d. In 1784, they received £56, and expended £55. In 1795, £70 was received and £65 paid. Dr. Rennie lamented that after the Relief secession the Seceders wholly stopped contributing for the upkeep of the poor. He also spoke bitterly of the indifference of the heritors. Since the institution of the board, the voluntary con-

tributions have not wholly ceased. The Parish Church and the Free Church give every winter small sums to the poor, and a committee of the Parochial Board distribute coals amongst the necessitous. The reception of parochial relief was, at one time, keenly felt in the parish as carrying with it something of a stigma. This estimable Scottish feeling seems now nearly to have passed away. David Brown is chairman of the Parochial Board, and A. Chalmers clerk and treasurer.

The parish has four public schools. In the landward district there are two, Chapel Green and Banton. In the burgh, the Academy and the Roman Catholic School. Chapel Green was erected in 1723. Mr. Patrick, a merchant in London, left to the kirk session a bequest of £60, the interest to go towards the payment of the fees of any poor children connected with the district. Through careful management the kirk session increased the fund to £500. This sum and the Wallace bursary bequest are now under the management of the Parish Educational Endowment's Board, which is formed of one representative from the Parish Kirk Session, one from the Free Church, one from the United Presbyterian Church, two from the Burgh School Board, and two from the Landward School Board. John Kennedy was teacher of Chapel Green School for the last thirteen years of his life. He was a native of Kilmarnock, and died in 1833. He possessed considerable literary culture, and was the author of two books, "Fancy's Tour with the Genius of Cruelty, and Other Poems," and "Geordie Chalmers, or the Law in Glen Buckie." The latter is a tale giving account of the lights and shadows of a village schoolmaster's life, and is of some value as a picture of a phase of Scottish life which has now passed away. The present teacher is Mr. Haig, and the

average attendance is 62. Mr. Armstrong is the teacher of Banton School, the average attendance of which is 107. The Academy in the burgh is a large school with over 1000 children on the roll. The head teachers are, Messrs. Allison, M.A., and Campbell. The Burngreen section of the Academy was the old parochial school, and was acquired from the Landward Board at a cost of £475. The Roman Catholic School in the burgh is attended by about 300 children, and Mr. Stone is the teacher. There are two school boards in the parish, the landward with five, and the burgh with seven members.

The labour in the parish is abundant and well paid. Two hundred years ago a thatcher was paid 5d. a day; a dyke-builder, 6d.; a collier, 10d.; a labourer, 6d.; a tradesman, 8d.; a leg of beef cost 5s.; a cow's tongue, 4d.; stabling and corn for a horse a night in Glasgow, 9d. In 1795 the wages and prices had greatly risen. A thatcher's pay was now 1s. 8d. per day; a dyke-builder's, 1s. 8d.; a collier's, 3s. 6d.; a labourer's, 1s. 6d.; a tradesman's, 2s.; a leg of beef cost £1; a cow's tongue, 1s.; stabling and corn for a horse in Glasgow, 1s. 8d. With the exception of the last all the other prices, speaking roughly, may be held as doubled.

The parish affords, through the agencies of various societies, every encouragement for the cultivation of thrift. The Weavers' Benefit Society was instituted in 1760, and is one of the oldest of these associations. The Kilsyth Benefit Union, which has a membership of 350, a capital fund of £3077, and an annual income of £250, and is in vigorous life, was not established till 1828. The Neilston Annual Society, the Free Gardeners, the Order of Shepherds, the Barrwood Permanent Benefit Society, the Dovecot and Balmalloch Collieries Friendly



Society, are agencies with similar objects, but of much more recent institution. There are also several associations for the fostering of temperance and total abstinence principles. Probably the most important of all is the Savings Bank. It took its rise in a meeting held in the parish church vestry on the 11th August, 1829, and attended by James M'Laren, factor on the estate; Rev. W. Burns; Rev. J. Anderson; Ebenezer Storrie, father of the late minister of Carmunnock, Alexander Salmon, parish schoolmaster, but who afterwards entered the Church, and three others. The result of the conference was the formation of the bank at a public meeting held fifteen days after. The first annual meeting was held on the 10th August, 1830, when the amount of deposits was found to be £128 14s. 10d. In 1837 the amount was £645 1s. 5d. The number of depositors at the 20th February, 1891, was 563; the deposits at the same date, £9270 2s. 8d. The capital of the bank amounted to £9472 11s. 6d. Messrs. Yuill, Henderson, Walker, and M'Gilchrist have been the successive cashiers. The Post Office Savings Bank now attracts a large number of depositors. In addition, the Royal and National Banks have agencies in the town. The Free Masons are represented by two lodges. The Charter was granted to the Lodge "St. John," No. 39, 17th November, 1739; the present number of members is 350. The "Stewart" Lodge Charter is dated 24th February, 1874, and its membership is 140.

It is a good feature in the character of the people that they are devoted to all kinds of active recreations. The Kilsyth and Kirkintilloch Curling Clubs are, with the exception of Kinross, the oldest in the world. They were both established in the year 1716. In the 175 years of its existence, the Kilsyth Club has gained 21 medals,

and come off victorious in many important contests. In Banton there are two curling clubs, both of which furnish excellent rinks. The senior club was instituted in 1855, and they have won nine Caledonian medals and two Provincial medals. The junior club was formed in 1875, and they have won in the short period of their existence no less than six Caledonian and three Provincial medals. Banton Loch, being exceedingly dangerous for the practice of this recreation, excepting in the severest frosts, a considerable number of Kilsyth curlers have become members of the recently formed Croy Club. There is also a Bowling Club containing some players of more than merely local reputation. The green is commodious, suitably situated, and well kept, the turf of which it was formed having been found on the Barr Farm in the parish. It was constructed at the comparatively moderate cost of two hundred pounds. The Quoiting Club has a large membership, and is now in possession of a first-class ground. An Angling Club also flourishes, and it is probably characteristic of those who follow this quiet recreation that the enthusiasm of its votaries has gone on increasing as the opportunities of fishing have diminished. What with the pollution of the streams, and the unsportsmanlike methods so frequently adopted, the numbers of trout have been largely reduced, and in some cases wholly extirpated. Football is the most popular recreation, and all the important matches are witnessed by large crowds. The "Association" rules alone are played, and the "Rugby" game is wholly unknown. The most important clubs are the Wanderers, the Standard, the Smithston Hibs., and the Emmet.

The old weaving industry of the parish is gradually dying out. Powerloom factories have not been erected, and the handloom weavers are fighting an unequal battle

and are most poorly paid. The wealth of the parish consists in its valuable coal and iron deposits. There are, however, several freestone and whinstone quarries which are worked with great assiduity. Copper is known to exist in the parish, and it was at one time worked on the hillside near Corrie Farm. As long ago as 1791, Mr. Raspe, a famous mineralogist of his day, made an examination of the deposits and issued a report. His explorations and experiments were entirely satisfactory. For some reason or other, however, which is not at all clear, the excavations were carefully filled up with a view to the prevention of further mining, and so thoroughly was this done that the spot where the trials were made cannot now be identified. Near Corrie, and higher up the burn to the west, he found yellow and red jasper, with nodules of agate and porphyry. "If the jasper," wrote Mr. Raspe, "could be traced here to a regular body, which is not unlikely, lapidaries might be supplied from hence very cheap; or rather, lapidary mills might be set up in the burn, or at Kilsyth, to great advantage, for this jasper is of a very fine grain, and, somehow or other, finds its way already to the lapidary and the seal engravers at Edinburgh and London."

I am not aware that the natural history of the parish calls in any way for particular notice. The badger, the otter, and the pole-cat, which were abundant in the days of the Livingstons, have now wholly disappeared. The most familiar of migratory birds are the cuckoo, the swallow, the lapwing, and the landrail. I have seen on the Kelvin both the wild duck and the kingfisher. Neither the field-fare nor the thrush seems to be so abundant in their season in the parish as in other parts of Scotland; woodcock visit the Gartshore woods, and the ouzel haunts the streams,

And now, before we conclude, let us ascend the church tower and take a bird's-eye view of the prospect. 895 steps—how often have we counted them—take us from the manse to the vestry door. The climbing of a stone stair and three steep ladders brings us to the top of the tower. After we have climbed the first ladder we find ourselves in the bell-room, and we notice that the bell, which, since the building of the church, has rung the matins and curfews, is the work of Keiller & Co., Glasgow. Another steep ascent brings us to the clock tower. The clock is made of brass; it was constructed by John Russell, Falkirk, watchmaker to His Royal Highness the Prince Regent, and is a most creditable and substantial piece of mechanism.

The prospect from the church tower is exceedingly interesting and beautiful. Round about our feet the town clusters, and the mingling of the thatch roofs of the old village with the slate roofs of the new town, which is now springing up, presents a very curious appearance. Hard by the Garrel flows; the scores of coke ovens, like long rows of blackened eggs in dumpy cups, furnish a scene of busy industry. To the north the prospect is bounded by the Kilsyth hills; in every other direction it is only terminated by the haze which rests upon the horizon. To the east the greenness of the pasture lands in this late season is striking, and no less striking is the flatness of the expanse before us. The valley of the Kelvin, on which the sun is shining so beautifully to-day, was, in glacial times, a great river channel. This channel is now buried 300 feet beneath the surface. The ancient river bed stretches from the Clyde to the Forth, touching the latter at a point near Grangemouth. The river that once rolled here was the Clyde, which was deflected out of its course by the glacier that filled Loch

Lomond and the Gareloch ; it was 1500 feet thick, and protruded across the valley of the Clyde against the Renfrew hills. A great lake being thus formed, the dammed-back waters found an outlet into the Forth by the way of the Kelvin valley.

Looking to the south, we can trace for several miles the line of the great Roman Wall, built by Lollius Urbicus, sometimes denominated the Wall of Antoninus and sometimes Graham's Dyke. In the past year there has been a revival of interest in this venerable relic of antiquity, which is like a shore line marking where the tide of Roman power had once rolled and where it had been stayed. At the request of the Archæological Society of Glasgow, headed by William Jolly, H.M.I.S., Alexander Park sent some men to dig on the south side of the ditch at likely places. He received an unique and startling reward. At a little distance from the surface he came upon two lines of freestone kerb, running exactly parallel with the ditch, and in a most singularly fresh state of preservation. The two lines of kerb are fourteen feet apart, and their outer edges are in as straight a line as those of our own streets. This kerbing runs throughout the entire length of the wall. The space between the lines of kerb is laid with stones, and, there can be no doubt, on this as on a foundation the wall was raised. The reasons why the Romans built this wall are apparent. It stretches across the narrowest part of the island. It also marks the boundary of the Lowlands. Furthermore, in the days of the Romans the valley of the Kelvin can hardly have been anything else than a great swamp, and there is every reason to believe that the space from Dullatur Bog to the Forth was under water. The wall and the ditch were only an aid to the excellent natural defences against the incursions of the

Caledonians. Without these natural defences that already existed, they would have presented a miserable bulwark against the intrepid foemen of the North.

One of the chief Roman camps was on the summit of the Barr Hill; now, it is worthy of observation that right opposite to this camp, on the north side of the valley at Balcastle, there are remains of an ancient Pictish fort. At Conney Park there are also traces of a fort opposite to that at Westerwood which occupied that portion of the Roman fortification. The Balcastle fort is as good a specimen of that class of structure as is to be found in the country. It is ingeniously placed between two rills, and it is highly probable it was, by means of a dam thrown across their junction, surrounded by water. Was this fort a standing menace to the further advance of the Romans? Was it one of a line of fortifications against the further advance of the southern power? Whilst the Romans had their line of camps on the south of the valley, had the Caledonians their line of defences on the north? The views opened up by these questions deserve a closer investigation than they have yet received. That the natives should also have had their line of defence does not seem to have occurred either to Stewart or Roy, the accomplished archæologists, who have recorded with so much minuteness their investigations concerning the wall of Antoninus.

Looking still to the south the eye traces for a considerable distance the course of the Kelvin, the southern boundary of the parish. The first syllables of Kilsyth and Kelvin have no etymological connection. Kilsyth is derived from *kel* or *cuil*, or *cella*, a cell, a church, and probably *sythin*, signifying peace. There is a long tradition of a battle having been fought at Chapel Green between

the Caledonians and the Romans, in which a large number were slain, and which was succeeded by a long period of peace. It is probable, however, that *syth* may have been the name of an individual, some ancient Christian saint, who took up his abode and devoted himself to the conversion of the natives. Kelvin<sup>1</sup> is thought by Fingalians to mean the Church of Veau or Bean, who was either a Culdee saint, or Fingal, the hero of Ossian. Banton is held to be the town of Veau or Bean, and the word Beanymyre, or Binnimyre, the name of a farm in that neighbourhood, is taken to be from the same root. How far the Kelvin district fulfils Fingalian conditions I leave to the decision of competent Ossianic scholars. What I point out at the present time is that the Kelvin is not a natural but an artificial stream. The original stream, if stream it could be called, simply oozed out of the primitive bog. Sir Archibald Edmonstone, believing that the draining of the water into a definite channel would be of great benefit, made overtures to the Cumbernauld and Kirkintilloch proprietors to join with him in the carrying out of the operations. They having declined, he made an experiment at his own expense on the lower part of his estate. This proved so entirely successful that the heritors on the south and north at once agreed to enter on the undertaking. They appointed Robert Whitworth, engineer, and nominated two arbiters to mark the line of the proposed river, and estimate the comparative value of the patches of ground that fell to be exchanged. The top cut for a mile was 18 to 20 feet wide at the surface and 10 to 12 at the bottom. The second mile was 22 to 24 feet wide at the top, and from 14 to 16 at the bottom. The lowest section was 28 feet at the surface, and 16 to 18 at the bottom. Trade was dull at the time; the

<sup>1</sup> *Vide* Appendix VI.

number of labourers that flocked in was extraordinary, and the work was executed in a few months at the small cost of £600.

Many thoughts come to one looking out from the breezy vantage ground of the church tower. Here about us long geological processes, the activities of conquest and defence, the energies of industry and civilisation, have left indelible marks. They have drawn long lines and heaped up curious mounds like those made by the action of the sea on the shore. The coal and ironstone measures, their witnesses these numerous hills of waste, speaking of teleological vegetation and upheaval; the flat valley witnessing to glacial times and the river that once rushed down this green plain; the Roman Wall, suggestive of that ancient Power which overran the world and to humanity was a blessing in disguise; the ancient forts, speaking of the intrepidity of the primeval inhabitants; the battlefield, testifying of the bitterness of Covenanting strife, and the rise of our religious liberties; the canal, like the Roman Wall, stretching from sea to sea, and suggestive of the rise and progress of steam navigation; the Kelvin, taking the mind back to those bogs and marshes which marked the extreme boundaries of the lowlands; the homely potato-fields, reminiscent of the revolution of Scottish agriculture; the dismantled mansion house at our feet bringing again to view days of political revolution and overthrow; the churchyard and the church, commemorative of seasons of spiritual quickening and days as of heaven upon the earth; the white turnpike roads, recalling the old stage-coaching days; the railway and telegraph systems instinct with the throbbing life of the close of the 19th century; all these things, with their memories and associations, strongly stimulate the imagination. In the scene



around us, we have veritably "line upon line," carrying us from the clear and busy present away far back into a dim and inscrutable past. And should a present project be realised, and a waterway for ocean-going ships be cut from sea to sea, those who see its accomplishment will but point it out as another added to the number of those equally wonderful "lines" already drawn by the hands of nations, empires, and industries, across the face of the district. The parish of Kilsyth has an honourable past, but it never was at any period so prosperous as it is now, and evidences are not wanting that it may have before it a future no less distinguished.



THE MANSE.

## APPENDICES.

### I.

THAT William Livingston fell in the battle of Flodden, conclusive proof is afforded by an instrument of seisin in Colzium House, of which the following is a translation :—

*Instrument of seisin in favour of William Livingston, Fourth Laird of Kilsyth of the Lands of Castletoun and Balmalloch, 15th March, 1513-14.*

In the name of God, Amen : By this present public instrument let it be evidently known to all that in the year of the Lord's incarnation, a thousand five hundred and thirteen, and the fifteenth day of the month of March, the first indiction and first year of the Pontificate of our most Holy Father and Lord in Christ, Leo the Tenth, Pope. In presence of the notary public and the witnesses underwritten, there went a noble man, Alexander, Master of Levingstoun, with the underwritten witnesses, to the lands of Castletoun and Balmalloch, lying in the Barony of Calendar within the sheriffdom of Stirling, and there with his own hands delivered and gave heritably, with effect, sasine, state, and heritable possession of all and whole the aforesaid lands of Castletoun and Balmolock, with the pertinents to his beloved kinsmen, William Levingstoun of Kilsyth, who died under the King's banner in the battlefield of Northumberland (*qui obiit sub vexillo Regis in campo bellico apud Northumberland*) according to the tenor of his infeftment. Of and upon all and sundry which things the said William Livingstoun of Kilsyth craved from me, notary public underwritten, one or more public instruments to be made to him. These things were done at the castle or principal messuage of the said lands, about the third hour after noon of the year, day, month, indiction, and pontificate which are above mentioned, there

being present prudent men, James Levingston, John Levingston, Donald Smyth, John Leis, John Bard, and William Watson, witnesses, with many others, to the premises, specially called and required.

And I, Master Alexander Levingston, clerk of the diocese of St. Andrews, notary public by imperial authority, was personally present, together with the aforementioned witnesses, whilst all and sundry the premises were said, acted, and done, as is premised ; and saw, knew, and heard these things all and sundry to be done, and took note thereof, and thence have made this present public instrument, written with my own hand, and here myself subscribing, have reduced into this public form, and have signed with my sign and name used and wont, having been asked and required, in faith and testimony of all and sundry the premises.

(Signed) ALEXANDER LEVINGSTOUN.

## II.

*Report of the Committee of Inquiry into the losses sustained by the Laird of Kilsyth during the Civil Wars, as recorded in the Acts of Parliament of Scotland, under date 9th July, 1661.*

The Estates of Parliament, now presentlie convened by his Majestie's speciall authoritie, haveing considered the Report underwritten, Have ordained and ordaines the same to be recorded in the books of Parliament, whereof the tenor follows :—We, the Earle of Callander, the Lord Cochrane, the Lord Carden, the Laird of Ricartoun, the Provosts of Ayr and Stirling, Commissioners appointed be the Lord Commissioner, his grace, and heigh court of Parliament, for reviseing and considering the accompt of the fynes and losses sustained by Sir James Levingstoun of Kilsyth, knight, dureing the trubleous tymes for his loyaltie to the King's Majestie in maner afterspeit, Conforme to the Commission granted be the said Commissioner and Estates foresaid to us thereanent, And to report Be vertew whair of Wee

having this day met, and the said Sir James having produced an act of the Committee of Estates made and granted be the King's Majestie and Committee of Estates in anno 1651, whereby commission is granted for tryinge of the said Sir James, his and his tennents, thair losses and sufferings. Lykas he did give in the particular accompt of his fynes and losses with the instructions and verificatiouns thair of, which being considered be us, Wee find that the victuall growing upon the said lands of Kilsyth, his lands of Eister and Wester Kilsyth, with the bestiall and other goods, were destroyed in anno 1645 be my Lord Marques of Montrose and his opposers, whereby the said Sir James sustained losse of fiftie thousand one hundred and seventie-six pounds. And also wee find the said lands of Eister and Wester Kilsyth in anno 1646 lay waste, at leaste, the two parte therof, wherby the said Sir James wes lossor in the sume of six thousand pounds Scots, and siclyk in anno 1648 his lands were quartered upon be those who were under the command of George Munro when they went from Stirleing to Ireland and took money out of the said lands as the Act of Parliament bears, the sume of one thousand seven hundred twenty-six pounds. Item, Wee find in November, 1649, the then Committee of Estates Ordained the said Sir James to pay to Sir James Stewart, then Generall Commissary of the armie, the sume of four thousand eight hundreth pounds, whilk the said laird was forced to pay accordingly. Item, the arent therof from Mertymes, 1649, to Whitsunday last by past being eleven yeers and ane halff Extends to the sume of three thousand three hundredth and twelf pounds. Item, Wee find that the said Laird of Kilsyth sustained great losses throw the English Armie their quartering severall tymes up the said lands of Eister and Wester Kilsyth in anno 1650, Extending to the sume of fourty two thousand threttie seven pounds. As also wee find that in the said year, 1650, his mansion house of Kilsyth was burnt be the Usurper's Armie with all his plenshing and victuall whilk wes put in the said house for preser-

vation, through which he has sustained great losses to the value of Twentie-four thousand pounds. Item, there wes taken from him in anno, 1651, be his Majestie's Armie, of horse, kyne, oxen, sheep, and other goods to the value of sextein thousand four hundreth seventie-three pounds. Item, thair wes eaten and destroyed the tyme forsaid be the said armie, of oats, beir, and peis, the number of four hundred and fourty aikers, estimat to fyve bolles victuall each aiker at 13 lib. 6s. 8d. per aiker, inde two thousand pounds. And, farder, Wee find there wes eaten and destroyed of meidow to the said Sir James, the number of three hundreth aikers estimat to 6 lib. 13s. 4d. per aiker, inde two thousand pounds. Item, that the late Usurper Oliver Cromwell did fyne the said Sir James in anno, 1655, for his loyaltie and affection to the King's Majestie in the sume of one thousand pounds sterline, whilk the said Oliver, with the advice of his Councill, did mitigate and diminish to the sume of eight hundreth pounds money forsaid, inde Scots money, the sume of nyne thousand sex hundreth pounds, whilk sume he was forced to pay. Item, the arent thairof from the terme of Whitsunday last, being sex yeers Extends to the sume of three hundreth seventie-six pounds. And als wee find that the said Sir James had his house burnt the second time be those who wer under the command of my Lord Commissioner, his Grace, and my Lord Chancellor in his Majestie's Service, least the same might have been planted with ane garrison be the enemy, the said Sir James and his servants being then prisoners at Edinburgh, Whairthrow and throw the losse of his plenishing he sustained the losse Extending to the sume of sex thousand sex hundreth sextie-six pounds, threttein shillings, four pennies. Whilk hail losses, sufferings, and fynes Wee find sufficientlie instructed and proven by Acts of Parliament, dischargis, and be testificates under the hands of ministers, and diverse famous persons upon oath, and whilk hail articles of the said compt being calculate this wee find by and attour the arent therof (except the

arent of two of the said articles for payed out money for fynes), and als by and attour his large share of burdens more generallie imposed upon the Cuntrie, and of the great losse the said Sir James and his tennents sustained by transient quarters. In regaird his said lands lys upon the roadway betwixt Edinburgh and Glasgow, all whilk losses in our opinion Wee humbly conceive ought to be recordit as losses sustained be him and his tennents in maner forsaid. And this is a true report of our procedar and opinion in the said matter as witnessse our hands at Edinburgh, the eight of July, 1661, sur. Calander, S. Ard: Stirling, Duncane Nairne, Williame Cunyghame.

## III.

*Patent creating Sir James Livingstoun of Kilsyth, Viscount of Kilsyth, Lord Campsie, &c., 17th August, 1661. (Translation.)*

Charles, by the grace of God, &c., to all his worthy men to whom these presents shall come, greeting : Know ye, that whereas we have had abundant experience of our lovite Sir James Livingstoun of Kilsyth, knight, and his predecessors (who for many centuries past have been ancient barons) towards us and our illustrious progenitors ; and that the deceased Sir William Livingstoun of Kilsyth, father of the said Sir James, was one of the Lords of Privy Council of our dearest father and grandfather of eternal memory, and one of the Senators of the College of Justice for the time ; in which two offices, serving for many years together, he behaved himself so prudently, honourably, and faithfully, in the honourable task committed to him by them, that no fault at all being found, he rendered himself very dear to them and to all their good subjects : And, calling in mind, that after our arrival in our kingdom of Scotland, which was in the year of the birth of Human Salvation, 1650, the principal dwelling-house of Kilsyth, belonging to the aforesaid Sir James Livingstoun, was burned and his field devastated by that usurping traitor, Oliver Cromwell, and

others, making war under his auspices, on account of the earnest diligence, affection, and promptitude of the said Sir James towards us and our service, and now, after our legal sceptre and lawful authority, are happily by the Divine favour, restored to us, being graciously desirous of adorning the aforesaid Sir James Livingstoun of Kilsyth with some symbol or mark of our Royal Favour, that he may be encouraged to persist in the same fidelity towards us and our service in time coming; therefore we, of our kingly power and authority royal, have made, constituted, designated, and ordained, and by the tenor of these do make, constitute, designate, and ordain the said Sir James Livingstoun of Kilsyth, knight, and his heirs male, Viscount of Kilsyth, Lord of Campsie, now and in all time coming; and have given, granted, conferred, and disposed, and by the tenor of these presents do give, grant, confer, and dispoine to the aforesaid Sir James Livingstoun and his heirs male forever, the title, honour, place, grade and dignity of Viscount of Kilsyth, Lord of Campsie, with right, place, power, and privilege of riding, sitting, and giving vote in all and sundry our parliaments and those of our successors, general councils and public conventions of this our Kingdom of Scotland, and with all other and sundry prerogatives, honours, pre-eminences, dignities, privileges, freedoms, and immunities pertaining and belonging, or which to any other Viscount and Lord in our said Kingdom of Scotland at any time past has been known, or in future may pertain or belong. With which title, honour, rank, and grade of dignity we have ennobled, invested, and endowed, and by the tenor of these presents do ennoble, invest, and endow the said Sir James Livingstoun and his heirs male, that now and in all time to come they may be denominated and designated Viscounts of Kilsyth, Lords Campsie, and adorned, honoured, and decorated with the dignity, honour, and respect competent and due to any other Viscount and Lord of our said Kingdom of Scotland. Furthermore, we charge our Lyon King of Arms

and his brother Heralds that they give and prescribe such addition to the present arms of the said Sir James Livingstoun as in such cases is usual. And we will and grant, and for us and our successors decern, declare, and ordain that these our present letters shall be as valid and effectual in all respects to the aforesaid Sir James Livingstoun and his foresaids for the enjoyment and use of the said title, honour, rank, place, grade, and dignity of Viscount of Kilsyth, Lord Campsie, in all time hereafter, with all and sundry prerogatives, honours, pre-eminences, dignities, privileges, freedoms, and immunities whatsoever thereto belonging and pertaining as if the said Sir James had been inaugurated and invested in the same with all the usual ceremonies, rites, and ancient solemnities, wherewith we for us and our successors have dispensed, and by tenor of these presents do for ever dispense. In witness whereof to these presents we have commanded our great seal to be appended. At our palace of Whitehall the seventeenth day of the month of August, in the year of the Lord a thousand six hundred and sixty-one, and of our reign the thirteenth.

By signature superscribed by the hand of our Sovereign Lord the King.

## IV.

To all who have been helpful to me in any way in the production of this history, I take this opportunity of returning my warmest thanks. I have, however, to acknowledge special indebtedness to the following ladies and gentlemen :—Sir Archibald Edmonstone, Bart., Duntreath ; Sir Charles Stirling, Glorat ; Edwin Brockholst Livingston, London ; James John Cadell, Larbert ; Mrs. Hill, Dresden ; Margaret Rennie, Inverkeithing ; Hugh Baird, Glasgow ; Dr. Jeffray, Glasgow ; Rev. R. K. Monteith, Glasgow ; the late Rev. Alex. Falconer, Denny ; John Campbell Murray, Blairquhosh ; Alexander Park, Croy ; J. H. Stevenson, Edinburgh ; J. Gordon Douglas, Edinburgh ; A. R. Rennie, Leith ; W. P. M. Black, Glasgow ; David Webster, Newport, Fife. In



